A PRETIOVS

BOOKE OF HEAVENLIE MEDITATIONS,

Called, A priuate talke of the solue with GOD:

Which who so zealouslie will vse and per-*vse, shall feele in his minde an vnspeake-*able sweetenes of the euerla-sting happines:

Written (as some thinke) by that reuerend, and religious Father S. AVGVSTINE; and not *translated onelie, but purified also, and with* most ample, and necessarie *sentences of holie scrip-*ture adorned,

by

THOMAS ROGERS.

Psal. 119. verse 113.

I hate vaine inuentions, but thy Lawe do I loue.

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1600.

1. g. 117.

SOIT
TA VOLONTE
FAICTE
FIDES

To the honorable Maſter *THOMAS Wilſon, Doctor* of the Ciuil lawes, one of her Ma*ieſties principall Secretaries, and* of the moſt honorable priuie Counſell: Grace and peace in our Sauio. Chriſt.

AMong Chriſtians it is and hath byn for long continuance an auncient cuſtome, Honourable, at this time and at this daie commonlie of the yeare, either to purchaſe fauor, if they haue none; or to confirme friendſhip which they haue, with gifts and preſents. Hence both hie eſtates to them of lowe calling, & meane perſons to their betters; & euery friend to his wel willer light lie will ſend ſome token, if his habilitie doe ſerue, of a friendly hart and affection.

In the daie two ſpeciall thinges are to be obſerued. One is, that

our Sauior Chriſt was circumciſed hereupon; another that the newe yeere beginneth now. If we ſhewe argument of loue one towarde an other, for that wee haue perceiued the loue of our Sauior to vs ward, by his natiuitie, circumciſion and ſuffring in the fleſh for our ſakes[a]; doubtles our cuſtome is a Chriſtian cuſtome: if otherwiſe, becauſe the new yeere beginneth, we ſeeke newloue, or a renuing of olde good will, it is a Ciuill cuſtome, commendable in either reſpect, yet vſed in both, it better pleaſeth God.

a 1. Pet. 2. 21

I therefore hearing of the good opinion, which it hath pleaſed your Honour to conceiue of mee, haue thought no time coulde bee better than now, by ſome preſent both to thanke your Honor for the ſame, and to craue the continuance thereof, til by euil demeanor I ſhal deſerue the contrary.

My gift which *I* doe offer is for price of no great value; ſuch as a poore Student may preſent. For as the Perſians[b] from the richeſt to the pooreſt, woulde gratifie their Kinges with giftes and rewardes, ſome with golde, as Noble men: ſome with ſilke and ſpices, as Marchant

b *Aelianus varie hiſt. lib. 1*

chant men, and ſome to with ſimple apples and plummes, and ſuch like fruite, as Husbandmen, who had no better to giue: So, though perſons of Honour may giue you golde and Iewels; merchants veluet, ſilk, and ſpices, rich men coſtlie rewardes; yet can a poore laborer in the Garden of Chriſtian knowledge, giue no better than ſuch as he hath, apples and plums, euen the fruite of his ſtudie, and trauel.

Notwithſtanding, ſmal for price though it bee, I haue good hope your Honour will accept it well in woorth, both for the matter it containeth, which is ſo holie; and for the manner of handling the ſame by the author, which is ſo heauenlie, that in my iudgement, neither *Hiſtoria Animalium*, which Ariſtotle gaue vnto Alexander the Great: nor that of Cicero *De Republica*, which Cardinall Poole ſought after with the expence of 2000. crwones [c]. Nor finally thoſe Sibyllian works that Tarquin Priſcus bought full decrelie of Amalthea [d], are ſo profounde for knowledge: nor manie big volumes of Philoſophie, for methode ſo exquiſite:

[c] *R. Aſcham. Ioan. Sturmio. Epiſt. l. 1. p. 37. b.*

[d] *Lactant. falſa ſap. cap. 6*

quiſite; nor al the bookes of humanitie, ſo neceſſarie for vſe as it is.

Which I doe write, neither to diſſuade any from the reading of thoſe, nor to perſwade your Honor, to conceiue wel of this booke. For I verilie doe thinke, that both they are commendable, yea, and neceſſarie too, applied to their due endes; and that your Honor conceiueth better of this, than I by writing can expreſſe, being as you are, for your wiſedome an honorable Counſeller; for your learning, a reuerend Doctor: by your ſundry good and neceſſary bookes, a famous writer; & for your zeale, a valiant oppugner of ſinne & wickednes.

But as I thinke thereof my ſelfe, ſo doe I write. In which reſpect I haue not ſhunned paines to adorne the ſame vvith places of holie Scripture. For, ſeeing the booke, by peruſing it to mine vnſpeakeable both profite and pleaſure, to ſauour moſt fragrantlie of the flowers and ſentences not of humane, that is vaine wiſedome, but of Gods holie worde; and to be as holie for phraſe, as for matter holie, being wholie taken out of

of the holie Scripture: me thought were the places of Scripture annexed in the margine, it would be a quicke ſpurre, not onlie vnto the true Chriſtians zealouſlie to read this auncient and godlie Father, when they ſhoulde ſee all his ſentences in a manner to bee nothing but verie ſcripture; but alſo vnto Papiſts, who neglecting Scripture cleaue ouermuch vnto this, and other Fathers of the Church, to reade the Scriptures, when they ſhould perceiue all his delight to be in vſing the verie wordes of the holie Ghoſt.

Wherefore both for the bringing the ſcripture into more credit with all Papiſtes; and this holie Father with ſome proteſtantes, and his methode and manner of handling the Scriptures, to bee a perpetual monument of imitation vnto both, I haue added the places (the more willinglie through the earneſt inſtigation of ſome godlie perſons, eſpeciallie of the Printer heereof, whoſe good nature and zeale, as it is not vnknowne to your Honor, ſo is it wel knowne to the Church of Chriſt, by his carefull, and orderly im-

printing

printing good bookes)& now haue publiſhed my doinges vnder the protection of your Honor.

Which my paines, if I ſhall perceaue to be well taken of the godlie, cheefelie of your wiſdome, I purpoſe God aſſiſting mee, to proceede in ſetting foorth after this ſame order, not onelie the authors Manuel and Meditations, but alſo diuers and ſundrie of S. Auguſtine his workes beſide: that the verie papiſts may ſee, though they know it well inough already, that *Auguſtino plurimum tribuamus*, as it is wel giuen out of vs[c].

[c] R. Aſchã. Ioan. Sturmio. lib. 1. epiſt. pa. 16. b

But me thinkes I heare ſome aduerſaries among themſelues on this wiſe ſpeaking, His quoting we condemne not, and his tranſlating we alowe, but by his preſumptuous parting of Sentences, and correcting ſuch a Doctor, hee plainelie ſheweth, that hee is by the one ouercurious, and by the other a ranke heretike.

May it therefore pleaſe your Honor to heare my reaſons of doing what I haue done, the which if your wiſedome doe like, I ſhall not weigh, what anie either Zoilus of enuie, or aduerſarie of malice will thinke.

thinke.

Touching my parting of the ſentences, I did it vpon theſe occaſions: Firſt, to imitate thoſe good bookes out of which they were borrowed, that is, the ſacred Scripture. For ſurelie in mine opinion, it were not well, the booke beeing moſt notablie deriued out of the pure fountaines of Gods holie word, if it were ſet forth in anie other forme than is the ſpring from which it flowed.

Secondlie, that the Reader might the more ſenſiblie perceiue the mind and methode of the author. For I dare ſay it, by this parting or ſeuering of the ſentences, a more cleere light of the authors minde will appeare to him, who gladly would vnderſtād the ſame, than when they are confounded, or not parted.

Thirdlie, to offer cauſe of deepe contemplation to the zealous Chriſtian. For there is no ſentence almoſt throughout the booke, which is vaine, but moſt heauenlie, and able to make euen him who is fartheſt from Chriſtianitie, to occupie his minde with holie and deepe meditations. Therfore albeit

albeit they canne be placed in no forme amiſſe, yet then beſt do they profit and moue the minde, when they are parted.

Laſt of all, for the better diſpoſing the places of Scripture by the Printer, I haue deuided the ſentences. For had the booke bin printed in that letter which other bookes of Meditations, ſet foorth by mee, are doone withall, as I thought it woulde, then ſhoulde the places they are ſo plentifull, neuer haue ſtoode in good forme nor ſight, as in ſome part of this booke may appeare, notwithſtanding the letter bee verie great in mine eie, for ſo ſmall a volume.

Nowe concerning the ſecond point, it ſtoode mee vpon, both for my owne credite, and alſo for the behoofe of others, to leaue ſomewhat out. For had I not ſo done, I ſhuld haue ſaid, that the hands of GOD, *Manus inquam illæ quæ affixæ clauis ſunt pro me* [1] didde make mee: I ſhould haue ſaide, that the light which was made, when God ſaid, Let there be light, was *Angelica ſolicet natura* [2]: I ſhould haue ſaid that the Angels, as for diuers other ends, ſo for this are appoint-

[1] *Soliloq. cap.* 2

[2] *Soliloq. cap.* 8

ted

ted, *Vt orationes filiorum Dei offerant in conſpectu maieſtatis ſuæ* [h]: I ſhould haue ſaid, that the ſame angels do bring *Gemitus noſtros atq; ſuſpiria ad Deum, vt impetrent nobis facilem Dei benignitatis propitiationem, & referãt ad nos deſideratam ſuæ gratiæ benedictionem* [i]: I ſhould haue ſayd, that our Sauiour deſcended into Hell, *Vt ſolebant in tenebris patres noſtri* [k]: I ſhould haue ſayd, that Chriſt aſcended, *aſſumpta ſecum ex inferis captiuitate, quam captiuauerat antiquus ille hoſtis, humani generis inimicus* [l]: finallie, I ſhould haue ſayde, that we ought to doubt, *An ad portum ſalutis peruenire valeamus* [m] *quia omnia in futurum reſeruantur incerta.* and ſo where my purpoſe was to edifie, I ſhould haue deſtroied the ſoules of the weake with erronious opinions. Beſide I ſhould haue cooled the zeale euen of the ſtrongeſt, when thinking to proceede in holie meditation, they ſhould find ſuch ſtumbling blocks of errour caſt in their waie. And therefore did I iudge it better to leaue them quite out, though it greeue the Papiſtes, then to leaue them in, either to the deſtruction of ſome, or to the offence of anie

[h] *Soliloq. cap. 27*
[i] *Soliloq. cap. 27*
[k] *Soliloq. cap. 32*
[l] *Soliloq. cap. 32*
[m] *Soliloq. cap. 35*

good

good Chriſtian: maruelling much why in other Engliſh tranſlations this matter hath not beene looked vnto ere this, and theſe faults not wholie, as in part they bee amended.

And heere I beſeech your Honor euen for Gods glorie, the furtherance of the Goſpell, and commoditie of this lande; that among all abuſes which you ſtudie to reforme, as a godlie Magiſtrate, and ought to enforme her Maieſtie of, as a prudent Counſeler, you wold remember the hurt that commeth by corrupt bookes in our Engliſh toong. Firſt, they infect the minds of the ſimple; ſecondarilie, they offende the godlie; and thirdlie, they confirme the obſtinate, and the more a great deale, becauſe they are allowed by publike authoritie, and not either diligentlie corrected, or orderlie forbidden.

Againe, call into minde thoſe bookes which doe more hurt than they: namelie, the inchantments of Circes brought out of Italie, and ſuch vngracious workes, either tranſlated out of Italian into Engliſh, or imitating wholie the

Italian

Italian inuention. Ten Sermons at Paules crosse [a], do not so much good for mouing men to true doctrine, as one of those bookes doe harme, with inticing me to ill liuing. Yea, I say further, those bookes tende not so much to corrupt honest liuing, as they doe to subuert true religion. Mo Papists bee made by your merrie bookes of Italie, than by your earnest bookes of Louaine. This foresee subtile Papists. Therefore when the busie and open Papists abrode could not by their contentious bookes, turne men in England fast inough from truth and right iudgement in doctrine, then the subtile and secret Papists at home, procured bawdy bookes to be translated out of the Italian tung, wherby ouermanie yoong wils and wits allured to wantonnesse, do now boldly contemne al seuere bookes that sounde to honestie, and godlines. Which bookes open, not fond & common waies to vice, but such subtile, cunning, new, and diuers shifts to carrie yoong wils vnto vanitie, and young wits vnto mischiefe, to teach olde baudes new schoole points, as the simple heade of an English man is not able to inuent, nor neuer was heard of in Englande before, yea when Papistrie ouerflowed al. Suffer these bookes to be read, and they will soone displace al bookes of godlie

[a] Maister Ascham in his Schoolmaister. book. 1. p. 26

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godlie learning: for they carrying the wit vnto vanitie, and marring good maners, shal easily corrupt the mind with ill opinions, and false iudgement in doctrine: first to thinke ill of all true religion, and at last to thinke nothing of God himselfe. And that which is most to be lamented, and therfore more needful to be loked vnto, there be mo of these vngracious bookes set out in print within these fewe moneths, then haue beene seene in Englande manie score yeares. And because our English men made Italians cannot hurt, but certaine persons, and in certaine places, therefore these Italian bookes are made English, to bring mischiefe enough openlie and boldlie to all estates, great and meane, young and olde, euerie where. So that now they be *solde in euerie shoppe in London, commended by honest titles, the sooner to corrupt honest manners, dedicated euer boldly to vertuous and honourable personages, the easilier to beguile simple and innocent wits.*

These are the wordes, as your wisedome smelleth I am sure, not of a yong wit, but of a graue head; nor of a meane Scholer, but of the best Schoolmaister that euer England bred, and therfore not lightlie to be ouerpassed, not quicklie

to

to be forgotten, but with earneſt endeuour oftentimes carefullie to be recorded, as good counſell expreſſed from an hearty good will with rare eloquence, tending to the glorie of God, and benefit of this our Countrey, that neither ſuch as are well giuen may be alienated from vertue, nor thoſe which are ill bent, prouoked vnto wickednes, through baudy, beaſtly and blaſphemous bookes.

Laſt of all, remember I humbly once againe in the bowels of Ieſu Chriſt beſeech you, remember another abuſe that hurteth more than both thoſe which I haue alreadie mentioned; namelie, prophane playes, publikelie vſed, ſet foorth as banners of open defiance to the Goſpel, and godlines, & that vppon holie daies, yea, and in thoſe places to (I meane the Vniuerſities for learning, and London for reſort) which ought to be the Lanternes of godlineſſe vnto al the land beſide. Preachers euen the graueſt for wiſedome and yeeres; and the greateſt for zeale and knowledge, and not the ſmalleſt for authoritie, euerie where crie out vppon them ſo zealouſlie

with

with ſuch griefe of heart, that they are euen tyred againe with crying. Doctors condemne them °, Byſhops write againſt them ᵖ; yea & the beſt Authors in theſe daies of thoſe wanton, yea wicked toyes are quite out of loue with them, and aſhamed of their doings ᑫ. Oh that the Magiſtrate our ſouerain Magiſtrate I meane, would vtterly forbid them publikelie to bee vſed, that the cõmon people might not haunt them, and all ſhould be well!

° *Cyril Catech. 1. Myſtag. Tertul. li. de Spect.*

ᵖ *Saluianus inuenter of the 2. blaſt of retraite from plaies.*

ᑫ *Auctor of the 3. blaſt of retraite from plaies: and alſo the author of the ſchoole of abuſe.*

But to returne to my purpoſe from which I haue digreſſed, theſe errours I feare mee, haue cauſed many to doubt, whether S. Auguſtine were the Autor of this book; but beeing lefte out, as now they are, I cannot ſee why S. Auguſtine might not make the ſame, the matter is ſo heauenlie, prayers; the words ſo holie, Scripture; euerie thing ſo wiſelie, orderlie, excellentlie done by the author, that he muſt needes bee a moſt excellent man, whoſoeuer made the ſame, & a more excellent than ſaint Auguſtine among the Doctors, I thinke was neuer none.

Which beeing ſo, I truſt I ſhall not

not need to requeſt your Honour to accept this booke in good part: but to requeſt your honor to pardon my boldnes in dedicating my ſimple doings, obſcure as I am, & of perſon vnknowne to your Honour, and to beare with my rude tediouſnes, and tedious rudeneſſe, I haue great neede, and ſo I humblie doe.

The Lorde almightie, and king of glorie, who hath caſt the eyes of his gracious countenance vpon you, abide with you for euermore, and with this new yeere powre vpon your Honor a new increaſe of his heauenly bleſſings,
Amen.

The firſt of Ianuary, An. 1581.

At your Honors commandement,

Tho. Rogers.

A pretious Booke of holy Meditations, written by that *reuerend Father S. Auguſtine, which* he calleth his priuate talke with God.

Chap. 1.

Of the vnſpeakeable ſweetnes of God.

O Lorde, which knoweſt mee [a], giue me grace to knowe thee [b]; to know thee, euen the ſtrength of my ſoule [c].

O my comforter [d], ſhewe me thy ſelfe; let mee ſee thee, O light of mine eies [e].

Come, O thou mirth of my ſpirit; let me ſee thee, the ioy of mine hart [f]; and loue thee, the very life of my ſoule [g].

[a] 1. Sam. 16, 7 Pſalm 7, 9 Acts. 15, 8
[b] Wiſ. 15, 3 1 John. 17, 3
[c] 2. ſam. 22, 3 pſalm. 18, 2
[d] 2 Cor. 1, 3 Rom. 15, 5
[e] Ioh. 1, 4, 9 Iames. 1, 17
[f] Pſ. 119, 111
[g] Eccl. 23, 4 Iohn 14, 6

[h] Sal. ſong 1 verſe.6, &c. [i] Wiſ.16, 21 Rom 15,5 [k] Exod 15,2 Pſalm.7,1, 3 Mat.4,7, 10 [l] Eccl. 23, 4 Coloſ. 2,4 [m] Pſa 62,7 Iudith 15, 9 [n] Pſa,42,1,2 [o] Sal ſong. 3 verſe 3 [p] Ephe.5,22 23 Reuel.21, 2 [q] Ioh. 5, 12 [r] Galat.2,20 [s] Iohn,17,15 [t] Iohn,14,6 [u] Pſal. 34,8 [x] 2 Sam 22, 2,3 [y] Pſalm,18 verſ 1.2.& 3 [z] Pſal.61,3

Come in my preſence, O my ſoueraigne delight[h], my ſweet ſolace[i], O my Lord God [k], my life[l], and the whole glorie of my ſoule[m].

Let mee finde thee, O mine harts deſire[n]; let me hold thee, whome my ſoule doeth loue[o]. O celeſtiall bride-groome[p], let me embrace thee, O my ſoueraigne comfort, both inwarde, and outwarde; let me poſſeſſe thee, O euerlaſting bliſſe[q], yea in the middes of mine heart[r], let me poſſeſſe thee, O bleſſed life[s], ô ſurpaſsing ſweetnes[t] of my ſoule.

Let me loue thee, O Lord my ſtrength[x], my fortreſſe, my refuge, and my ſauiour. Let mee loue thee O my GOD, mine helper[y], mine hie tower, and mine hope[z] in al my trouble.

Let mee embrace thee, euen

good,

goodnes it self[z], without whom nothing is good; let mee inioie thee the verie beste[a], without whom nothing is best.

[z] Mat.19,17 Luke 18,19

[a] Iam.1,17

O word[b], more sharper then anie two edged sworde[c], open thou the secret partes of mine eares, that I may heare thy voice[d].

[b] Ioh.1.1,2
[c] Hebr.4,12
[d] Pro.2,1,2 Iohn.10,3

Thunder, O Lord, from heauen[e] with a loude and mightie voice. Let the sea roare, and all that therein is[f], let the earth bee moued, and al that is in it.

[e] Psal.18,3
[f] 1 Chro.16 verse 32.

Lighten mine eyes[g]; O incomprehensible lighte[h]; cast forth thy lightening, and scatter them[i], that they regarde no vanitie[k].

[g] Psal.13,3
[h] Iohn.1,5
[i] Psal.144,6 Psalm.18,14

Encrease thy lightning[l], and scatter them, that the fountains of water may appeare, and the foundations of the worlde bee discouered.

[k] Ps.119,37
[l] Psal.18,14 15

Heauenly meditations,

O light inuiſible, giue mee
[m] Pſ.119,18 ſight [m] to ſee thee. Create a
[n] 2 cor.2,15 16 new ſmelling, ô ſauour of life [n], that I may runne after thee through the ſauour of thy ointmentes [o]. Heale my taſting, that
[o] Sal ſongs 1.verſ.2,3 I may taſte, know, and diſcerne
[p] Pſal.31,19 how great thy goodnes is [p], O Lorde, which thou haſt laid vp for them, who are filled with
[q] Deut.6,5 Mat.22,37 thy loue [q].

Giue me an heart, that may thinke on thee [r]; a minde, that
[r] Prou.23,7 &c may loue thee [s]; a ſoule, that
[s] Mar.12,29 30 may remember thee [t]; an vnderſtanding, to knowe thee [u];
[t] Deu.6,6,7
[u] Deu.30,11 12,&c and reaſon, alwaies to ſticke
[x] Mat.10,37 38,&c faſt vnto thee [x], the moſt ſoueraigne delight [y]. Let wiſe loue
[y] Rom.8,35 36 &c fauor thee wiſely [z].
Philip.3,7,8
[z] Deut.13,3

O life [a], for whom all thinges
[a] Ioh.11.25 liue [b]; O life, which giueſt mee
[b] 1.cor.3,21 23 life [c]; O life, which art my life [d],
[c] Ioh.6,57 [d] Ioh.14,6, by which I liue [e], without
[e] Acts.17,28.

which.

which I die. O life, which raiſeſt me to life [f], without which I periſh; O life, whereby I reioice, without which I am penſiue; O liuelie, ſweet, and louely life, alwaies to be thought vpon, where art thou, I beſeech thee? where may I finde thee, that I may faint in my ſelfe, & depend on thee?

[f] Ioh.11.25

[g] Sal ſong. 1. verſe 6. Sal. ſong. 5 verſe, 6

O my loue, bee thou nigh in my minde, nigh in mine heart, nighe in my mouthe, nigh in mine eares, nigh to ayde mee [h]. For I languiſh through loue [i]; for without thee, alas, I die; but when I thinke on thee, I reuiue againe.

[h] Pſa.44.23 24 [i] Pſal 69.17 18 [l] Sal ſong. 5 verſe, 8

Thy ſauour refreſheth me [k], thy remembrance healeth me; yet ſhall I not be ſatisfied [l], till thy glorie appeareth [m], O thou life of my ſoule [n].

[k] Sal. ſong 1 verſe 6 [l] Pſal.17.15 [m] Col.3.4. [n] Eccl.13.1

My ſoule longeth, yea, and

o Pſal.84,2 fainteth o through the remembraunce of thee; when ſhall I come, and appeare before thy

p Pſal 42,3 preſence p, O my ioy q!

q Iudi.15.9 Wherefore hideſt thou thy

r Iob,13,24 face r, ô my delight by whome

ſ Luk.10,.0 I reioice ſ?

O thou faire on whome I ſo

t Pſa,42,1.2 deſire t, where haſt thou hid

u Cant ſong,5 ver 5,6,7.&c thy ſelfe u? Thy ſent I feele, therefore doe I liue, and am ſomewhat comforted; but thee I ſee not. I heare thy voice and I take hart againe.

But wherefore hideſt thou thy

x Iob.13,24 face x? Happilie thou wilt ſaie,

y Exo,33,20 No man ſhall ſee me and liue y. Oh then Lorde, ôh that I were deade, ſo I might ſee thee; ô let mee ſee thee, that I may die euen heere. I will not liue, die I would, yea I deſire to be looſed

z Philip.1.23 & to be with Chriſt z; I deſire to die that I may ſee Chriſt; I

refuſe

refuse to liue, that I may liue with Christ[a].

O Lord Iesu, receiue my spirite[b]; O my life[c], take my soule; my ioie, drawe my heart vnto thee; my sweete foode[d], let me eate thee[e]; mine heade[f], direct mee; light of mine eies[g] inlighten mee; O my comfort, reioice me; my sauior[h] quicken mee; ô Worde of God[i] refresh mee, my praise[k] comforte the soule of thy seruaunt[l]. Enter thereinto, ô my ioie, that it also may ioy in thee[m]; Enter thereinto, O soueraigne sweetnesse, that it may sauour those thinges which are sweet; ô light eternal[n] shine thou ouer it, that it may vnderstand thee, know thee[o], & loue thee[p].

For the cause, ô Lord, why it loueth thee not, is, because it knowes thee not, and it knoweth

a 2 Tim. 2, 11
b Acts 7, 59
c Iohn. 14, 6
d Iohn. 6, 54 55, &c
e Mar. 14, 22
f 1 Cor. 11, 3
Ephes. 5, 23
g Iohn 1, 9
h 2 Cor. 2, 16
i Iohn 1, 1
k Exod. 15, 2 Deut. 10, 20 21
l Psal. 86, 4
m Psal. 4. 4
n Iohn. 1, 5
o Iohn 17, 3
p Psa. 40, 16 Iohn. 8, 42. Iohn. 14. 15 21, &c

eth thee not, because it perceiues thee not; it perceiueth thee not, because it comprehendeth not thy light, which doeth
q Iohn. 1, 5 shine in darknes [q], and the darknesse comprehendeth it not.

r Iohn 1, 4 O light of the mind [r], O light-
Iohn. 12, 35 36 some truth; O true light, which inlightenest euery man that cõ-
s Iohn. 1, 9 meth into this world [s]: indeede that commeth into the worlde, but not which loueth the world
t 1 Ioh. 2, 15 [t]. For whosoeuer is a friende of
u Iames 4, 4 the world [u] is an enemie to God.

x Gen. 1, 2 O driue awaie the darknesse [x] from the deepe of my minde, that it may see thee, by vnderstanding thee; and knowe thee, by comprehending thee; and loue thee, by knowing thee. For whosoeuer knoweth thee,
y Ioh. 14, 15 16, 17 dooeth loue thee [y]; he forgets
z Luke 6, 23 24 himselfe [z]; and loues thee more
a Mat. 10, 37 38, 39 than himselfe [a]; yea, hee forsa-
keth

keth himselfe, and commeth vnto thee, that in thee alone hee may reioice[b]. [b] 1.cor,1,31

Hence then is it, O Lord, that I loue thee not as I ought to doe, euen because I knowe thee not so perfectlie as I shoulde[c], and because I haue but little knowledge of thee, I loue thee but little; and for that I loue thee but little, I doe little reioice in thee[d]. But departing from thee the true and inwarde ioie vnto outwarde, while I lacke thee, I seeke fained comforts in these outward things[e]. And so wretch that I am, that which with my whole heart, and with all my mind I should haue surrendred vnto thee alone, that haue I giuen to vanities; and so through louing vanitie[g], I am become vaine. [c] 1 cor.13,9 10 [d] 1 cor,1,31 [e] 1 Ioh.2,15 16 [f] Deut.6,5 Matt,22,37 Mark.12,29 30 [g] Psalm.4,2

Hence also it is, that I reioice

not in thee[h], nor cleaue to thee
i, O Lorde, euen because I de-
light in outwarde, thou in in-
warde[k]; I in temporall, thou in
spirituall ioyes: I am in minde
distracted, in thought occupi-
ed, in talke snarled about tran-
sitorie thinges, and thou inhabi-
test the eternitie[l], and art euen
lastingnes it selfe[m]: Thou art in
heauen[n], I on earth, thou lo-
uest thinges on highe[o], I base
thinges below: thou heauenlie,
I terrestriall. And howe then
may these contraries agree to-
gither[p]?

[h] phili.4,1
[i] Deu.10,20
[k] Ioh.3,3
[l] Esai 57,15
[m] Bar.4,10
[n] 1 Mac.3,24
[o] 1 kin 8.30
[p] Matth.6 9
[q] Col.3.1. 2
[r] 2 cor.6,15

Chap. 2.

Of the miserie and frailetie of man.

O Wretched mā that
I am[a], when shall
my crookednes be
made euen to thy
straightnes[b]?

[a] Rom.7,24
[b] Hos.14,10

Lorde,

Lord, thou loueſt ſolitarines[c], and I companie; thou ſilence[d], and I noiſe; thou truth[e], and I vanitie[f]; thou puritie, and I follow filthines[g].

And what more, Lord? Thou art perfect[h] good[i], I am euill[k]; thou art godly[l], I am wicked[m]; thou art holie[n], I am wretched[o]; thou art righteous[p], I am ſinfull[q]; thou art the light[r], I am blinde; thou art the life[s], I am dead; thou the phyſition[t], I am ſicke; thou the ioie[u], I am ſorrow; thou the ſoueraigne truth[x], I nothing but vanitie, as all men liuing bee.

Alas therefore, O my Creator[z], what ſhall I ſaie? Liſten, O my Creator; I am thy creature[a], and am now caſt awaie; I

c Mat.6,5,6
d Eſa.42.17
e Pſa.25,10
f Genes.6,5 Matt.15 19
g Iob 15,15 Ioh.25,4,5 6
h Eſay 64,6
i Pſ.1.118,1 29
k Iere.33,11 Matt,19,16 17
l Gen.8.21 Rom.3.10 11. &c
m Reue.15,4
n 1 Ki.8,46
o Leui.10,2 1 Samu.2,2 Eſay 6 3 Reu.6.10
p 1 Ioh.1,8 10
q Pſ.119.137 Dan.9.14 Reuel.16,5
r Eccl.7.22 Mica 7,8
s Ioh.1,4 9. Ioh.8,12 1 Ioh.1,5,7 t Ioh.11. 25 Ioh.14,25 t Mat.9,12 13 u Iud.15,9 x Ioh.14.6 y Pſal.39.5 Pſal.62.9. Wiſdo.13,1. Deut.32.18 z Eccleſ.12,1, a 2. Eſdr.8,7,8.9.

am

am thy creature, and now doe I
[b] Psal,13.25 die; I am thy creature[b], and am
13,14 now destroied.

Thy workmanship I am. Thy
hands haue made me[c], and fa-
[c] Psa,119,73 shioned me.

O Lord, despise not the work
[d] Psa.1,8,8 of thine handes[d], respect the
woundes of thine owne hands,
I beseech thee.

Loe, thou hast written me vp
on the palme of thine handes[e]:
[e] Isa.49,16 O Lorde God, reade that wri
ting, and saue me.

Beholde, I thy creature sighe
[f] Psa.42,1,2 after thee[f]; thou art my Crea-
[g] Gen,1,26 27 tor[g], oh make me new againe[h],
Wisdo,2,23 Beholde, I thy workmanship,
[h] Psal.51,10 crie vnto thee[i], thou art the life
[i] Iud.10,10 Psalm.28,1 k, oh quicken me againe[l]. Be-
Ioel.1,14,19 hold, I thy handy worke looke
[k] Iohn.14,6 vppon thee[m], thou art my ma-
[l] Psa 119,25 37,40,88 ker, oh repaire mee againe.
[m] Esay.17,7 Spare me, O Lord, for my daies

are

are but vanitie[n].

[n] Iob.7.16

What is man that he ſhoulde talke vnto GOD his maker! Spare me, O God, ſpeaking vnto thee. Be not angrie with thy ſeruant[o] for preſuming to talke with ſo mightie a Lord. Neceſſitie hath no law. Griefe compels mee to ſpeake, and the miſerie which I endure, inforceth mee to crie out.

[o] Gen.18,30 31

Sicke I am, I crie vnto the phyſicion; blinde I am, I haſten to the light; I am dead, and I ſigh for life. Thou art ỹ phyſition[p]; thou art the light[q], the life thou art[r], O Ieſus of Nazareth[s].

[p] Matt.9.12 13
[q] Ioh 8,12
[r] Ioh 1,5,7
[r] Iohn.14,6
[s] Mat 26, 71 Marke 1, 24
[t] Mat. 9, 27 Mark.10.47
[u] Pſa. 36.9

Haue mercie vppon mee, O ſonne of Dauid[t], O fountaine of mercie[u], haue mercie vppon me, and harken to the diſeaſed which crieth for thine helpe.

O light paſsing by, looke vpon the blinde, ſtretch foorth thine

thine hande vnto him, that he
may come vnto thee, and se
the light in thy light[x]. O life li-
[x] Pſal.36,9
[y] Luke.1,33 uing euerlaſtinglie[y], call again
the dead vnto life.

But what am I that ſpeake
vnto thee? Woe is mee, Lord
[z] Iob.7,16
[a] Eſa. 4,19
[b] Eſay.51,8
[c] Mat 25,41 ſpare me, O Lord [z]; alas, I am
euen a rotten carkas [a], the mea
of wormes [b], a loathſome ve
ſel; euen matter for fire [c].

What am I that ſpeaketh vn
to thee? Woe is mee, Lorde,
Lorde ſpare mee, a wretche
[d] Luk 13,27
Rom.1,7,24
[e] Iob,14,1 man [d]? A man indeede, born
of a woman [e], of ſhort contin
anco and full of trouble; a m
indeede, made like to vanitie
[f] Pſa.144.4
[g] Pſa.49, 12
20 compared to the fooliſh beaſ
[g]; and now in verie deed like
them.

And what am I more? a dar
[h] Eccle.10,9
12 dungeon, miſerable earth [h], th
Eccle.17,33
[i] Epheſ.2,3 childe of wrath [i], a veſſel of di
hon

honor[k]; begotten in vncleanenes[l]; liuing in wretchednes[m]; dying in distresse.

Out vpon me wretch, what am I? Alas what shall become of me, that am a vessell of filthinesse; a coffin of rottennesse, repleniſhed with ſtinch, & loathſomneſſe, blinde, poore, naked, ſubiect to verie manie troubles, ignorant both when I came into the worlde, and when I ſhall depart[n], miſerable[o], and mortall[p], whoſe daies paſſe awaie like a ſhade [q], whoſe life vaniſheth like the moone light, now growing like a flower [r] on the tree, and by and by withering, flouriſhing now, fading by and by?

My life, I ſaie, is a fraile life, a fleeting life [s], a life, that the more it lengtheneth, the ſhorter it waxeth, the more it encreaſeth

[k] Rom. 9, 21
[l] Pſal. 51, 5
[m] Iob. 14, 1
[n] Gen. 27. 2
Eccleſ. 9. 12
Math. 24. 44
Reuel. 3, 3
[o] Iob. 14. 1
[p] Rom. 6. 12
2 Cor. 4. 11
[q] 1 Chr. 29 verſe 15
Pſal. 102, 11
[r] Iob, 14. 2.
Pſa. 103. 15
Eſai. 40 6, 7 8
[s] Iob, 7, 6, 7

Heauenly medetations,

creaseth, the nigher it draweth towardes death, a life transitory and deceitfull, replenished with the snares of death[*].

[*] psal. 18. 5

Now am I iocund, anon sad; now strong, anon sicke; nowe aliue, anon dead; nowe I seeme happie, but am alwaies miserable; nowe merie, anone mourning. And so are all things subiect vnto mutabilitie, that nothing continueth in a staie one whole houre togither.

Hence feare, thence trembling; hence hunger, thence thirst; thence cold, hence heat; hence faintnes, thence sorrowe springeth; and after al these followeth vntimelie death, which sodainly doth carrie miserable menne awaie after a thousande waies.

This man it killeth with sicknes, that man it oppresseth with sorrow.

sorrowe; this man it famisheth with hunger, that manne with thirst it dispatcheth; this manne it choakes with waters, that man it strangeleth with an halter. One man it consumeth by fire, another it deuoureth by wilde beastes; with sworde it slayeth another; another it corrupteth with poyson; and with some terrible feare it dispatcheth some other miserable man.

And yet there is a great miserie beside all this: and that is: although nothing bee more certaine then death, yet woteth not man when he shal departⁿ: and then takes hee a fall, and leeseth his hope × when in his owne iudgement he stoode full sure. For man cannot tell either when, or where, or how he shall die: yet is it appointed that hee

ⁿ Gen. 27. 2 Psal. 39. 45 Eccles. 9. 12
× Iob. 8. 13 Prou. 10. 28

y Heb. 9. 27 he shal die[y].

Now see, Lorde, how great is mans wretchednes, wherein I am, & yet feare not; how much the miserie that I endure, and yet neither am trobled thereat, nor doe crie vnto thee? But, Lorde, I will crie vnto thee before I passe awaie, if happilie I may abide in thee, & not passe awaie.

I will tell then, I will tell my miserie; yea I will confesse my vilenes before thee, and not bee ashamed.

z Exo. 15, 2 Psalm. 43, 2 Esaie. 49. 5 O my fortitude[z], by whome I am vpholden, helpe me, assist mee, ô my strength [a]by whom I am sustained; Come light[b], through which I see, appeare

a Psal. 18, 1, 2 b Ioh. 1, 4, 9

c Psalm. 3, 3 psalm. 62, 7 d Iohn 14, 6 glorie [c] through which I reioice; and life [d] wherein I shal liue, manifest thy selfe, ô Lorde my God[e].

e Ps. 104, 35 Esaie 25, 1

Chap. 3.
Of Gods wonderful light.

O Light which Toby sawe, when though blinde[a], hee taught his sonne the waie of life[b]! O light which Izhak sawe inwardlie, when though outwardlie blinde[c], hee tolde his sonne what was to come[d]. O light, I saie, inuisible, to which al the depth of mans hart is visible[e]. O light which Iacob saw, when according to thine inwarde instruction, hee foretold[f] what outwardlie shoulde happen to his sonnes.

Beholde darkenes is vpon the face of the deepes of my minde, thou art light[h]; Lo, a mistie dimnes is vpon the waters of mine hart, but thou art the truth[i].

[a] Tob. 2. 9, 10
[b] Tob. 4. 3 4 &c
[c] Gen. 27. 1
[d] Ge. 27. 28 29
[e] 1. Kin. 8. 39 2. Chr. 28. 9. Eccle. 12. 18 1 Corint. 4. 5 Reuel. 2. 23
[f] Gene. 49 1 2. 3. &c
[g] Gene. 1. 2
[h] Luke 2. 32 Iames 1. 17
[i] Iohn. 14. 6

O

Heauenly meditations,

O worde by whom al thinges were made, and without which nothing was made[k]. O worde, which art before all things[l], and before which was nothing! O word creating all things[m], without which al things are nothing. O word gouerning all thinges[n], without which all thinges are naught worth. O worde which in the beginning didst saie, Let there bee light; and there was light[o]: say likewise to mee, Let there bee light; and light shal be made, and I shall see light[p] and discerne all that is not light. For without thee I put darknesse for light[q], and light for darknes.

[k] Iohn.1,3
[l] Prou.8,22 23,24.&c
Wisdo.9 9
Eccles.24,5 6 &c,12
[m] Iohn 1.3
Hebru.11,3
[n] Heb.1,2,3
[o] Gene.1,3
[p] Psal;36,9
[q] Esa.5,20

And so without thee there is present for truth, errour; for wisdome, foolishnesse; confusion & ignorance for knowledge; for light, blindnes; by-pathes for the right waie, for life, death.

Chap.

Chap.4.
The frailetie of mans nature.

BEholde, my Lorde, becauſe there is no life, there is death; naie rather there is no death, becauſe death is nothing. For thereby wee come vnto naught, while wee dreade not to make our ſelues nought [a] through ſinne. [a] Ier.10,24

And that deſeruedly, ô Lord. For when wee come to naught like the running water [b], wee are recompenſed according to our workes: becauſe without thee nothing was done [c], and wee by dooing nothing, are made nothing. For without thee, by whome all thinges are made [d], and without whome nothing was made [e] (O lord the word [f]

[b] Pſal.58,7
[c] Iohn.1,3
[d] Prou.8.22 23,&c Hebr.11,3
[e] Iohn 1,3
[f] 1 Ioh.5.7 Reuel.19,11 13,13

g Ioh.1,1,3 O God the worde g by whom all things were made, (without which was made nothing that was made) we are nothing.

Woe is mee wretch so often blinded: because thou art the h Mica 7,8 John 1,4,9 John.8,12 light h, and I am not with thee.

Woe is mee wretch so often wounded; because thou art sal- i Matth.1,21 Luke 1,31 Philip.3,20 1 Tim. 4,10 nation i, and I am not with thee.

Wo is me wretch so often infatu- k John 14,6 ated; because thou art the truth k, and I am not with thee. Wo is mee wretch so often wandering, because thou art the way l, and I am not with thee. Wo is me wretch so often dead: be- l John.14,6 m Ioh 1,4,5 John 14,6 cause thou art life m, and I am not with thee. Wo is me wretch so often brought to nothing: because thou art the worde by n Ioh.1,2,10 which all thinges were made n, and yet I am not with thee, without whome nothing was made.

O Lord the worde[o], O God the worde[p], who art the light[q], by whome light was made[r]; who art the waie, the truth, and the life[s]; in whome there is neither darkneſs[t], error[u], vanitie[x], nor death[y]. The light without which all is darkneſs[z]; the waie without which all is but bypathes[a]; the trueth, without which all is but falſhood[b]; the life, without which euerie thing is death[c].

Speake the worde Lorde, let there bee light[d], that I may ſee the light[e], and ſhun darkneſſe: ſee the way, and ſhun by-paths: ſee the truth, and ſhun falſhood: ſee life, and ſhun death.

Inlighten mee[f], ô Lorde, my light, my glorie[h], and my ſalvation, whome I will feare[i]: my Lorde, whom I wil praiſe[k]: my God whom I wil worſhip[l]: my

o 1 Ioh.5,7
p Ioh.1,1,3
q Ioh.8,12
r 1 Ioh.1,5,7
r Geneſ.1,3
s Iohn.14,6
t 1 Ioh.1,5,6
7
u Pſal.119 verſe, 176
Eſay.53,6
x Iohn.8,44
y 1 Iohn.2,21
27
y 2 Tim.1,10
Hebru.2,14
15
z Eph.5.7,8
Coloſ.1,13
13
a 2 pet.2,25
b Pſa 116,11
c Rom.5,12
d Geneſ.1,3
e Pſal.36,9
f Pſal.13,3
g Pſa.27,3
h Eſa.60,10
20
Pſal.38,22
i Ecc.34,14
15,&c
k Pſal.35.18
Pſal.69.30
l Deut.6,13
Matth.4,10

Heauenly meditations,

my father [m], whome I will honor [n], & my spouse [o] for whome I will keepe my selfe.

Inlighten O light, inlighten me poore soule sitting in darkenes & in the shadow of death [p], and direct my feet into the way of peace, that I may enter therby into the place of thy glorious tabernacle, euen to the house of God, with the voice of ioy [q] and thankesgiuing. For true confession is the verie waie [r] whereby I may come vnto thee the way, by which I may come out of by-pathes, and go againe vnto thee the way. For thou art the true waie vnto life [s].

m Esa 63,16
Galath.4,5 6.&c
n Malac.1,6
Deut.5,16
o Ephe.5,23
p Ps.107,10 14
Luke 1,79
q Psal 42,4
r Ro.10,10
s Iohn 14,6

Chap. 5.

What is meant by becomming nothing.

I Wil confesse therfore, O Father, LORD of Heauen and Earth [a],

a Mat.11,27

vnto

vnto thee wil I confes my wickednes [b], that so I may attaine vnto thy mercy. [b] Psal. 31,5

I became wretched, and was brought vnto nothing, yet knew I not so much, for thou art the truth [c], and I was not with thee. Mine iniquities did wound mee [d], yet was I not troubled; for thou art the life [e], and I was not with thee. They brought mee vnto nothing, for thou art the word [f], and I was not with thee, by whom al things were made, without whome nothing was made [g]. And therefore beeing without thee I became nothing. For it is nothing which bringeth vnto nothing. [c] Iohn 14,6 [d] Ezra 9,7 Psal. 8,4,5 [e] Ioh. 14,6 [f] Iohn. 1,1 Hebr. 1,2,3 [g] Iohn. 1,3

By the worde al things were made [h] whatsoeuer was made, & after what forme soeuer they were made. [h] Ioh. 1,1,2

And God saw al that he had

i Gene,1.31 Eccle,39,16 33 Mark.7, 37 made [i],and lo it was exceeding good. Al things that were made were made by the worde: then whatsoeuer thinges were made by the vvorde, are exceeding good.

Wherefore be they good? Because all thinges were made by the worde; and without it was made nothing that was made[k]. For nothing is good without the soueraigne good.

k Iohn,1.3

But wheras good is not, there is euill, which indeed is nothing because euill is nought else, but the want of good: euen as blindnesse is nought else, but the wãt of sight.

Euill then is nothing, because it was made without the worde, without which nothinge was made [l].

l Ioh.1,1.3

And that is euill, which is depriued of that good, whereby al things

things that are, were made. But thoſe things which bee not, are not made by him. And therfore they are nothing.

Then whatſoeuer was not made are euil. Becauſe al things that were made, were made by the word[m]. And al which were made by the word, were exceeding good[n]: wherefore forſomuch as all thinges were made by the word, euill thinges were not made by it.

So it remaineth, that whatſoeuer things were not made, are not good. for al things are good which were made[o]. Therefore the thinges not made, are euill: and ſo conſequentlie nothinge. Becauſe without the word nothing was made[p]. Euill then is nothing, becauſe it vvas not made.

But howe is euill, if it was not

[m] Ioh. 1, 3
[n] Gen. 1, 31 Eccle. 39. 16 33
[o] Eccl. 39, 16 33
[p] Iohn. 1. 3

made? Becauſe euill is a priuation of that which good is, thorough which good was made [q]. Then to be without the worde is euill, which is to bee as nothing. For beſides it, is nothing.

[q] Gen. 1. 31

But what is it to be ſeparated from the worde? If thou wouldeſt knowe that, liſten what is meant by the word.

The word of God ſaith [r], I am the waie, the trueth, and the life. Therefore to be ſeparated from the worde, is to be without the waie, without the truth, without life, and ſo nothing without him: and ſo euill, becauſe it is without the worde, by whome al things were made [s], and they were excellently good [t].

[r] Iohn. 14. 6

[s] Iohn. 1. 3
[t] Gene. 1. 31
Eccle 39. 26. 33

Againe, to be ſeparated from the worde, by which all thinges were made [u], is nothing elſe but to vndoe, and of ſomething

[u] Iohn 1. 3

to

to become nothing. For without him it is nothing.

As often therefore as thou declineſt from that which good is, thou ſeparateſt thy ſelfe from the word. For that is good. And ſo thou art made nothing, becauſe thou art without the word without the which was made nothing that was made[x]. [x] Iohn,1,3

Now then, O Lorde my light[y], thou haſte inlightened mee, that I may ſee thee, I haue ſeen, and knowne, that as often as I am ſeparated from thee, ſo oft I become nothing. Becauſe I forgat goodnes[z] which thou art[a]; and therefore am made euill. [y] Mica,7,8 [z] Deu.32,18 [a] Mat.19.16 17

Wo worth me wretch that I neuer marked, howe I became nothing when I forſooke thee. But what needes this cõplaint? If I was nothing, I needed not to know.

Wee knowe that euill is nothing; and that is not, which is nothing: and that which is not good, is not, because it is nothing.

If therefore I was nothing, when I was without thee, I was but as nothing euen like an Idol, which is nothing [b], hauing eares and heareth not [c]; a nose, and smelleth not [d]; eies & seeth not; a mouth, and speaketh not; hands, and feeleth not; feet, and walketh not; and al ỹ proportiõ of members, and yet liueth not.

[b] 1. Cor. 8. 4
[c] Psal. 135. 17, 16
[d] psal. 115. 5, 6, 7

Chap 6.

How the soule offendeth through sinne.

SO then as long as I was without thee, I was naught but verie nothing: and there

therefore blinde I was, deaſe I was, and without ſenſe. For I neither knew vvhat good was; nor ſhunned that euill was; nor perceiued my woundes when I was hurt; nor ſaw the darkenes which I was in. Becauſe I was without thee, the verie light[a], which lighteneth euerie manne that commeth into the world. [a] Ioh.1,3,9

Alacke therefore, they wounded me, yet I ſorrowed not; they haled mee, yet I perceiued not, for that I was not; becauſe I was without life[b], which is the word [c], by whome all thinges were made. [b] 1 Ioh.1 4,6 [c] Ioh.1,3. 3

And therefore, O Lorde my lighted[d], mine enemies did with me euen what they would, they ſtruck me, they ſtriped me, they polluted mee; they corrupted mee; they wounded mee; yea they killed mee, becauſe I for- [d] Eſa.60,19 20 Iohn.12,35 36,37

[e] Hos. 7, 13 sooke thee[e], and so became no-
thing without thee.

[f] Ioh 11, 25 Alacke, O Lorde, my life [f] by
[g] Iohn 14, 6 whom I was made [g]; my light
1 Gen, 1, 26 27 [h], wherby I am directed[i], haue
Iob. 33, 4 Colo. 3, 10 mercie vpon me [k], O defender
[h] Iohn 8, 12 of my life[l], and raise mee vppe
[i] 1 Ioh. 5, 5, 7 againe, O Lord my God [m]; my
[k] Luke 1, 79 hope [n], my strength [o], my rock,
[l] Psal. 11, 10 and my comforte in the daie of
[m] Psal. 22, 19 20 my troble [p]. Consider mine ad-
[n] Psal. 18, 1 2 &c, uersaries [q], and deliuer me [r], let
[o] Psal. 91, 2 them which hate me [s] flie awaie
[p] Exod 15, 2 from my presence, and through
[q] Psal. 59, 16 17 thee let me liue in thee.
[r] Psa. 25, 19 20 For they haue watched mee [t],
[s] Psa. 18, 17 & seeing me without thee, haue
[t] psal. 59, 1, 2 despised mee. They parted a-
[u] psal. 68, 1 mong themselues the garments
[x] Psal. 37, 32 [u] of vertue, wherewithall thou
[y] Psal, 22. 18 hadst clothed mee; they made
awaie through mee; they trode
mee vnder their feete; they de-
[z] Psal. 79, 1 filed thine holie temple [x] with
the

the dregs of wickednesse, they left me desolate, pining awaie through sorow. I followed after blind and naked, and shackled with the cordes[y] of wickednes, They dragged mee after them in their circute frō vice to vice; and from mire to mire, and so went I ful weakelie, God knowes, before the face of him that pursued me.

[y] Pro. 5. 22

Bond I was, yet liked I slaverie; blinde, and desired blindenes; bounde and did not abhor the shackles. I thought soure sweet, and sweet to be soure[z].

[z] Esa. 5, 20

Miserable I was, yet knew I not so muche, because I was without thy worde, without which nothing was made[a], thorough which all things are maintained, without which all things are brought to nothing.

[a] John 1, 3

For as all thinges by it were
[b] Iohn.1,3 made[b], & without it was made nothing: so by it are all thinges maintained, whatsoeuer is either in heauen, or in the earth, in the sea, or in any deepe place. Neither can anie part sticke to other either in a stone, or in any other thing created, did not the word, by which al things were made, maintaine it.

Wherefore, O worde, I will
[c] Psal.72,28 cleaue to thee[c] that thou mayst saue mee. For when I forsooke
[d] Gen.1,26 :27 Wisdo.2,23 Eccl.17,1,2 Colo,3,10 thee, I had perished, hadst not thou which diddest make me[d], renued me againe.

[e] Psalm.8,4 Actes.15,14 [f] Psal.37,24 [g] Psal.71.17 Psa,94,10,12 [h] Iohn,1,9 I sinned, thou didst visit mee[e]: I fel, thou didst erect me[f]; I was ignorant, thou didst teach me[g]; I was blinde, thou didst lighten me[h].

Chap.

Chap. 7.
Of Gods manifold benefits conferred vpon man.

O My God [a], shewe mee howe much I wretch am bounde to loue thee; howe much I am boũd to praise thee; how much I am boũd to please thee. [a] Psal. 7, 1, 3

Thunder [b], O Lorde, with a great and mightie voyce from aboue into the inwarde eare of mine hart. [b] Psal. 18, 13

Teach me [c], and saue me [d], so will I prayse thee, for creating mee [e] when I was nothing; for lightening mee, when I was in darknes [f]; when I was dead [g], for reuiuing mee; for cherishing me euen from my youth [h] with al good things. [c] Ps. 119. 135 Psa. 143, 10 [d] Psal. 71, 2 [e] Esai 37, 20 Genes. 1, 26 27 Eccle. 17. 1, 2 3. &c [f] Luke 1. 78 79 [g] Rom. 8, 11 [h] Psal. 71, 5

Thou dost nourish me vnpro-

fitable

i Iob 25,6 fitable worme [i] ſtinking in wic-
k Pſal.51,1 2,3 kednes[k], euen with all thy moſt
l Mat 5,45 excellent benefits[l].

Open to me, O key of Dauid,
m Eſa.22,22 which doſt open [m], and no man
Reuelat.3,7 ſhutteth againſt him, to whome
thou openeſt; and dooeſt ſhut
and no man openeth to him a-
gainſte whome thou ſhutteſt:
Open to mee the doore of thy
countenance, that I may enter
and beholde, and knowe, and
praiſe thee with all mine heart.
For great is thy mercie towarde
n Pſal.86,13 me [n], and thou haſte deliuered
my ſoule frō the loweſt graue.

O Lord our God, how excel-
lent is thy name in all the world
o Pſal.8,1,9 o? What is man, that thou art
p Pſalm 8,4 mindfull of him [p]? and the ſonne
of man, that thou viſiteſt him?

O Lord, the hope of the god-
lie, and the Tower of theyr
q Pſal.61,3 ſtrength [q]; O God, the life of
my

my soule[r], by which I liue[f], without which I die; O lighte of mine eyes[t], by which I see, without which I am blinde; O the ioie of mine heart, and of my soule, let me loue thee with all mine heart[u], with all my soule, with all my strength, and with all my bowels. Because thou didst loue me first[x].

[r] Ioh.4,14
[f] Act.17.28
[t] Psal.27,11
[u] Deut.6,5 Deut.11,18 Matt.22,37
[x] 1 Ioh.4 19

And whence is it, O Creator of heauen[y], and of earth, and of the sea, which needest no good thinge of mine[z]; whence is it that thou hast loued me?

[y] Este.13.10 Esay.51,13
[z] Ps.50,7,8 9.&c

O wisedome, which openest the mouth of the dumme[a], O word, by whom al things were made[b], open my lips[c], giue mee a voice of thankesgiuing[d], that I may vtter out all the benefits, which thou Lorde hast bestowed vpon me, euen from the beginning.

[a] Wis.10,21
[b] Ioh.1,3
[c] Psal.51,15
[d] Psal.26,7

For

For lo I am, becauſe thou haſt
[e] Gen. 1, 27 Iob. 33, 4 pſal. 100, 3. Eccle. 17, 1. Coloſ. 3, 10. created mee[e]. And the cauſe whie thou didſt create & number mee among thy creatures, was thy predeſtination from
[f] Rom. 8, 29 30 euerlaſting[f], before thou madeſt
[g] Prou. 8, 23 24. 25. 26, &c any thing from the beginning[g] before thou didſt ſpread abroad the heauens, when there were no depthes, neither hadſt thou made the earth, nor ſetled the mountaines; before the fountaynes abounded with water. Before al theſe things which by thy word thou diddeſt create[h], thou in thy moſte certaine prouidence of truth, diddeſt foreſee
[h] Iohn. 1, 1, 3
[i] Baru. 11, 13
[k] Pſa. 113, 5
[2] Eſdr. 7, 26
[l] Pſa. 27, 10
Eſaie. 63. 16
Luke 6. 36
[m] Ecc. 16, 18 19
Eccl. 17, 1, 2 3, &c
[n] Pſal. 27, 10
that I ſhould be, yea thy minde was to make me thy creature.

And whence then is it, O my Lord[i], O gratious and moſt hie God[k], whence is it, O moſte merciful Father[l], moſt mightie Creator[m], & alwaies louing[n] f

What

What deserued I at thy handes, what goodnesse saweſt thou in me, that mooued thy moſt glorious maiestie to create me?

When I was not, thou diddeſt create me[o]. I was nothing, and of nothing thou didſt make mee somewhat[p].

[o] Gen.1,27 Coloſ,3,10

[p] Pſa.100.3 Wiſdo.2,23

And what kind of somwhat, Not a drop of water, not fire, not a birde, nor a fiſhe, nor a serpent, nor a brutiſhe beaſte, nor a ſtone, nor a ſtocke, nor of that kinde of thinges which haue onelie but beeing, nor of that vvhoſe nature is onelie to bee, and to growe; nor of that which haue onelie beeing, growing, and ſenſe. But aboue all theſe things, it is thy will that Iſhoulde conſiſt both of thoſe thinges which haue but onelie beeing, for I am; and of thoſe thinges which aſwell growe as

bee;

be; for I am, and grow: and of those thinges also which haue being, growing, and sense; for I am grow, and perceiue.

And yet more than this, thou hast made me a little inferior to the Angels[q]. For I haue receiued reason at thine handes to know thee, as wel as they.

[q] Heb. 2. 7

A little inferior I confesse. For they haue an happy knowledge of thee, euen as thou art, but I knowe thorough hope: they face to face[r], but I darklie thorough a glasse: they fullie, but I in part.

[r] 1 Co. 13. 10, 12

Chap. 8.

The happie state of man in the life to come.

BVt whē that which is perfect is come[s], that in part shall be abolished; when with

[s] 1 Co. 13. 10, 12

with open face [b], wee shall see thy face. [b] 2 cor.3,18

Then what shall let vs to bee as good euen as Angels [c], seeing thou, Lorde, haste bedecked vs with the crown of hope, which is adorned with glorie and honour; and seeing thou hast exceedinglie aduanced vs as thy very friends. [c] Hebr.2 7 Psal.8,5

Yea euery waie as good then, and equall to Angels. For so faith thy truth; They are equal vnto the Angels [d], and are the sonnes of God. [d] Lu.20,36

What are they else but the sonnes of God, if they be equall vnto Angels? Indeed they shall bee the sonnes of God, because the sonne of manne is made the sonne of God.

So that considering this thing, I dare boldlie saie, Man is not a little inferiour vnto Angels [e], [e] Hebru.2,7

Man

Man is not onelie equall vnto Angels[f], but man is aboue Angels. Becauſe a man is God[g], and God is a man[h], but not an angell.

And becauſe the word which was in[i] ỹ beginning God with God; the worde whereby God ſaide, Let there be light[k], and light was made; the worde by which all thinges in the beginning were made[l], became fleſh[m], and dwelt among vs, and we haue ſeene the glorie thereof, ſaie man is the moſte excellent creature of al other.

Behold my glorie, in which I glorie[n] at what time ſoeuer I doe glorie; Loe my ioy, when in I reioice[o], when I doe reioice, O Lord my God, my ſoule[p], and the whole glorie of my ſoule.

Therefore, ô Lord my God,

[f] Luk.20,36
[g] Matt.1,23
[h] 16
Luke 2,11
[i] Iohn 1,14
[k] Iohn.4,11
[l] Geneſ.3.3
[m] Iohn,1.3
[n] Iohn 1.14
[o] Iere.9.23.
[p] Phili.4.4
[q] pſal.42,8

confeſſe that creating mee a reaſonable creature, thou didſt create me after a ſort as good as Angels. For by thy word I may bee made perfect, ſo that I may attaine vnto the verie ſtate of Angels', and haue the adoption of ſonnes[q], by thine onelie begotten ſonne ô Lord, thy welbeloued ſonne[r] in whome thou art well pleaſed; by thine onelie and right heire [s] of one ſubſtance with thee [t] and coeternal [u] euen Ieſus Chriſt our onelie Lord [x], our redeemer [y], our inlightener [z], our comforter [a], our Aduocate with thee [b], and the light of our eyes [c]; who is our life [d], and our Sauiour [e], and our onelie hope [f]; who hath loued vs more than himſelfe [g], by whome wee haue an aſſured

q Rom 8,15 Galath 4,5 Ephe.1,5
r Matt.3,17 Matth.17,5 2.Pete.1,17
s Rom.8,16 17 Hebrues 1,2
t Hebru 1,3
u Heb 1,3,8
x Roma.5.1 Roma,6,23 1.Cor,1,7,8 9,10
y Mat.20,28 1.Cori.1,9 Epheſ 1,7 1.Timo.2,6 Hebru.9,25 26,27,28
z Ioh 1.4.9
a 2.Cor.1,5 2.Theſ.2,16 17
b 1.Ioh. 2,1
c Iohn.8,12 1.Ioh.1,5,7
d Iohn.5,21 24
e Matt,1,21 Luke 2,11
f 13. Eph,5,2

Act.4.12. g Col.1,27. 1.Tim.1,15 Ioh.15. 1.Iohn.3,6.

truſt

trust laide vp in store with thee
[h] Ephe.3,12 [i] Hebr.4,16 h, and free accesse vnto thee
Because hee gaue them powe
[k] Iohn.1,12 to bee the sonnes of God[k], t
them I saie that beleeue in hi
name.

I wil praise thy name, ô Lor
who by creating mee after thin
[l] Gen.1,26 27 [m] 1 Cor.11,7 own image and similitude[l], ha
made mee capable of so gre
glory, as in time to become t
[n] Ioh.1,12 Rom.8,15 16,17 sonne of God[m].

This condition neither tre
nor stones, nor generallie tho
thinges which either moue,
increase in the ayre, or in t
sea, or in the earth attaine vn
because he gaue them no po
er by thy worde, to become t
[o] Ioh.1,12 sonnes of God[n]; for they ha
no reason. For in reason co
steth the power, whereby w
knowe God. And this pow
hee hath giuen to men, whom

hee hath made reasonable after his owne image and likenes[o]. [o] Gene.9, 6 Colos.3,10

I also, O Lord, am a man thorough thy grace, and by thy grace may be thy sonne, which they cannot be.

Whence haue I it, O Lord, the soueraigne truth[p], and true soueraigne rie, euen the first borne of euerie creature [q], whence haue I it, that I may be the son of God, which they cannot be?

Thou art the same God for euer[r], thou madest all thinges [s], thou diddest create both man[t], and beasts[u], and stones, and all greene things vppon the face of the earth[x]. For no merits went before, nor desertes. Because onelie of thy goodnes thou createdst all thinges. All creatures were like in merits. For none at all deserued ought.

[p] Iohn,14.6
[q] Colo,1,15 16,17
[r] Lam.5,19 Dan.6,26 Baruc,4,10 14,&c
[s] Genes.1,1 2,&c Iohn 1.3
[t] Gene,1.26 27
[u] Psal.103,3 Wisdo.2,23 Eccle.17.1 2.3,&c
[x] Gen,1,24 25 Ierem,27,5 [x] Gene,1.11 12 Iob 38. 25 26,27,&c

How is it then that thy mercie

eie doeth more appeare in thi
thy reasonable Creature, then
in al the rest which haue no rea-
son? Whie am not I as all the
be, or elſe al they as I, or I alon
as they? What merites had I
What had I deserued? that thou
shouldst create me of powere
y Iohn 1,12 Roma. 8,15 16,17 become the sonne of God[y], &
denie the same to all thy othe
creatures?

Be it fro me, O Lorde, that
should thinke I had any merit
It was onelie thy grace, it wa
of thy meere goodnesse, that
shouldst be partaker of that swe
nesse.

Wherfore through that gra
which moued thee to create m
z Iob. 10,8 Iob. 33,4 Psal. 100,3 Psa. 109,7.3 of nothing[z], O Lorde, giue m
this grace, I beseech thee, th
a Psal, 116,12 I may thanke thee [a] for this t
goodnes.

Cha

Chap. 9.
Of Gods omnipotency.

THine almightie hād O God, which is one, and the same alwaies[a], hath created both the Angels in heauen, and the little wormes in earth[b], no whit more glorious in them, nor inferior in these.

For as none other hand coulde create an Angell, so none other could make the vilest vvorme: as none other could laie abroad the heauens[c], so none other fashion the smallest leafe of a tree: as none other could make a bodie; so none other make one haire white or black[d]: But one he thine almightie hande, to which all things are alike possible[e].

[a] Mat. 23,6
[b] Gen. 1. 24 25
[c] Iob. 9. 8 Psal. 103, 1, 2 3. &c
[d] Mat. 5, 36
[e] Mat. 19, 26 Mark. 10, 27 Mark. 14, 36 Luke 18, 27

For

For it is no more possible for thee to create a worme, than an angell, nor more impossible
[f] Esa. 42,5 to spread out the heauen[f], than a leafe: It is no easier for thee to fashion a small haire, then a big bodie: nor harder to build
[g] Psa. 104,5,6 the earth vpon the waters[g], than to laie the waters vppon the earth. For thou God didst
[h] Iob. 23,13 Psalm. 115,3 what thou wouldest[h] in Heauen and in earth, in the sea, and
[i] Psal. 135,6 in all the depthes[i], and meerely among other thinges thou didst make euen as thou wouldest, couldest, and knewest best.

Thine hand, O Lord, could
[k] Mat. 19,26 Luke 18, 27 haue made mee[k] a stone, or a bird, or a serpent, or some brute beast: it knewe as much, but would not for thy mercy sake.

Wherefore then am I not a stone, or a tree, or a beast? Because thy goodnes hath so

daine

dained. Yet did not any merits of mine preuent thee, that thou shouldst appoint it so.

Chap. 10.

The incomprehensible praise of God,

WHere shall I get, O my Lorde, where shall I gette sufficient praises to extoll thee[a]?

[a] Psa. 106, 2

For thou madest mee [b] as it pleased thee, without mine helpe: so canst thou magnifie thy self as it pleaseth thee, without me.

[b] psa. 100. 3

Before thee, ô Lord, thy praise is thy selfe. Let all thy workes praise thee[c], according to thine excellent greatnes[d]. Thy praise O LORDE, is incomprehensible[e]. It is neither in heart conceiued, nor vttered by mouth;

[c] Song of y three children. ver. 57
[d] Psal. 150, 2
[e] Psal. 106, 2

nor perceiued by eare. For these
2.Esai.40,6 7,8 thinges doe passe awaie [f]: but
thy praise O Lord, endureth for
euer.

The thought hath a beginning,
and it hath an ende; the voice
hath a sound, and the voyce do-
eth vanish; the eare doth heare,
and hearing ceaseth: but thy
praise O Lorde, endureth fore-
uer.

Who then can praise thee?
what man can shewe forth thy
1 Psal.106,2 Eccl.43,30 31 praises? Thy praise is not trans-
torie, it endureth for euer.

He doth praise thee, who be-
leeueth thee to bee thine own
praise. He doth praise thee, who
knoweth himselfe vnable to at-
taine vnto thy praise. O perpe-
tual praise, neuer vanishing; in
thee is our prayse, in thee shall
b Iere.9,23 24 my soule reioice[h].
2 Cor.1,31 We praise thee not, but thee

pra

praiſeſt thy ſelfe, by thy ſelfe, & in thy ſelfe: and our praiſe alſo is in thee.

Then haue wee true praiſe, when we haue praiſe of thee [i]; when the light doth allowe the light. For thou the true praiſe giueſt due commendation. [k]

And as often as wee ſeeke praiſe of any other beſides thee [l], ſo oftē do we leeſe thy praiſe. Becauſe that is tranſitorie, but thine is eternall. If wee go after tranſitorie, we forgoe eternall: and if we loue eternall, we muſt loath the praiſe that is trāſitorie,

O Lorde my God [m], praiſe eternall [n], of whome all praiſe, without whō there is no praiſe, without thee I am vnable to praiſe thee: let mee haue thee, and I wil praiſe thee.

For what am I, Lorde, of my ſelfe that I ſhoulde praiſe thee!

[i] 1.Cor.4,5
[k] Deu.10,21 Pſal. 118,14 Eſaie,22,2
[l] Rom.2,29
[m] Pſal.7,1,3
[n] Deut 10,21

o Gen. 18, 27 dust and ashes am I o, a deade
p 1. Sa. 24, 15 and stincking dogge p am I, a
2. Sam 9, 8
q Iob, 25, 6 worme q, and verie rottennes
am I.

What am I to praise thee, O
r Est. 14, 19 Lorde God most mightie r, in
Iere 32, 18 whose hand is the breath of all
s Iob 12, 10 mankinde s, which inhabitest
t Esa, 57, 15 the eternitie t!

Shal darknesse praise the light,
u Iohn, 8. 12 or death life? Thou art light u, I
x 1 Ioh, 1, 5. 7 am darknesse; thou life x, and
y Iohn, 14, 6 I am death. Shall vanitie com-
mend the truth? Thou art the
y Iohn, 14 6 truth y, but I a man becom like
z Psa, 144, 4 to vanitie z.

Why then Lord, shall I praise
thee? Shall my miserie praise
thee? shall stinke commende
sweetnesse? shall mans morta-
a Wisd. 7, 1 litie a, who is here to daie, and
b Eccl, 10, 11 gone to morrow b, praise thee?
Shall man who is verie rot-
tennes, or the sonne of manne a
very

verie wormeᶜ, praise thee? ᶜIob.25,6

O Lorde, shall he that is conceiued ᵈ, borne ᵉ, and brought vp in vvickednesse praise thee? no my God. Praise is not seemelie in the mouth of a sinner ᶠ. ᵈPsal.51.5 ᵉIob.14.4 ᶠEccle.15,9

O Lorde my God, let thine owne incomprehensible power ᵍ, thine owne vnlimitable wisedomeʰ, thine owne vnspeakeable goodnesseⁱ, commēd thee. Let thy more than excellent clemencieᵏ, thy more than abundant mercieˡ, thine euerlasting vertue also, & diuinitieᵐ praise thee. ᵍEs.44,6,7 Psal.145,3 ʰIob.11,7 8.&c Esaie.40,28 ⁱPsal.145.9 ᵏNeh.9,35 ˡPsal.69,13 ᵐEsa.40,28 Ieremi.10,10 1.Tim.1.17 ⁿEsa.40,28

Let thine almightie powerⁿ, vvith thy soueraigne gentlenes and loue, whereby thou haste created vsᵒ, O Lorde God, the verie life of my soule ᵖ prayse thee. ᵒGen.1.26 27 Psalm 100.3 ᵖpsal.42.8

Chap. 11.
The hope of a christian must be catt vpon God.

[a] Gen. 1. 26 27 Psal. 139, 14 15 Colos. 3, 10 [b] Psal 57, 1

AND I thy creature [a], will trust in the shaddowe of thy winges [b], euen in thy mercie whereby thou diddest create me.

Helpe thy Creature, whome of thy mercie thou hast created; let mee not perish thorough my sinne, whome of thy goodnesse thou hast fashioned; neither be confounded in my misery whō of thy clemencie thou haste made.

For what profit is in creating mee, if I goe downe into mine owne corruption? what? haste thou, ô God, created the sonnes of men in vaine [c]?

[c] Psal. 89, 47 [d] Psa. 100, 3 Wisd. 2, 23

Thou hast created mee [d], O Lord,

Lord, gouerne that which thou haſte created. Deſpiſe not, O God, the works of thine hands[e].

[e] Pſ.137.8

Of nothing thou didſt create me[f], and doubtles doe not thou Lorde direct mee, I ſhall come againe to nothing.

[f] Geneſ.1,26

For as I was not ſometime, and thou didſt make me of nothings: ſo Lord, if thou do not gouerne mee, I ſhall returne to nothing in my ſelfe.

[g] Eſa.40,28

Helpe me, O Lord[h] my life[i], leaſt I periſh in my wickednes[k].

[h] 2 chr.14.11 Pſal.70,5 Pſal.109,26
[i] Pſa.142,8 Iohn.5,26 40 Iohn.1,1, 25 Coloſ.3,4
[k] Pſa.94,23

O Lord, hadſt not thou created me, I had not bin at all: but becauſe thou haſt created me, I am. And yet am I nothing, if thou guide mee not. For no grace neither goodneſſe of mine compelled thee to create mee, but euen thine owne moſt fauorable goodnes and mercy.

[l] Pſa.99.8,9 Eſaie.41.13 Mat 4,7,10

O Lorde my God[l], let that

loue which compelled thee to make me, compell thee also to gouerne me. For to what ende did thy loue compell thee to make me, if I perish in my wickednes[m], and am not guided by thy right hand[n]?

[m] Ps.94,23
[n] Ps.89.13

Let that mercie of thine, O Lorde my God[o], compell thee to saue that which is created; that compelled thee to create that which was not. Let that loue winne thee to saue, which wanne thee to create. For it is no lesse now then it was; for so much as thou art loue[p], who art alwaies the same[q].

[o] Psa 140,6 8 Luke 4.12
[p] 1 Iohn. 4,8
[q] Ps.102,27 Hebr.1,12

For thine hande is not shortned[r] that it cannot saue[s]; neither is thine eare heauie, that it cannot heare. But my sinnes haue separated betweene mee and thee; betweene darkenesse, and light[t]; betweene the image of

[r] Nomb. 11 verse 23.
[s] Esai.50, 2 Esaie 59,1,2
[t] 1 Iohn.8,12 1. Iohn.1,5,7

of death, and life [u], betweene falsehood and truth [x]; betweene this vanishing state of mine [y], & thine eternitie [z].

[u] Psal. 42, 8
Colos. 3, 4
[x] Ioh 14, 6
[y] Psal. 39, 5
Psalm. 62, 9
[z] 1. Tim. 1, 17
Hebru. 1, 12

Chap 12.

Of the manifold snares of concupiscence

THese bee the shadowes of darkenes wherwith I am conered in the dungeon of this darke prison wherein I lie groueling, vntill the daye dawne, shadowes doe departe, and light be made in the firmament [a] of thy strength.

The voice of the lord is mightie [b], the voice of the Lorde is glorious: let it speake, that light may be made [c], darkenesse may depart, the drie lande appeare [d], and earth may bud foorth the bud of the hearbe [e], that seedeth

[a] Genes. 1, 3
[b] Psal 29, 4
[c] Genes. 1, 3
[d] Genes. 1, 9
[e] Genes. 1, 11

seede, & bringeth out the fruit of righteousnes of the kingdom of God.

O Lord, father [f] and God of my life, by whom all things do liue [h], without whom, all thinges are as dead; leaue mee not in a wicked imaginatiō, neither giue me a proud looke [i]. Take fro me vaine concupiscence; and giue not me thy seruant ouer into an impudent minde, but possesse thou mine heart, that alwaies it may thinke on thee.

Inlighten mine eyes that they may behold thee, and neuer be lifted vp before thee, O eternall glorie; but thinke humblie, not of thy woonders aboue their reach: that they may see those thinges which are at thy right hand, not the things at thy left.

And alwaies let thine eie lids direct my steps [k]. For thine eie-

lids

f Psal.63.16 Esay.64.8
g Eccl.23.1 h Act.17.28
i Eccl.23.4
5
6
k Prou.4.25

lids do trie the sonnes of men[l]. [l] Psal.11.4

Asswage the heat of my concupiscence with thy goodnesse, which thou hast laide vp for those that feare thee [m], that with euerlasting desire I may couet after thee [n], that mine inner taste may not bee inticed, & deceiued vvith vaine thinges, & so put sowre for sweete [o], and sweete for sowre; darkenes for light, and light for darkenesse; that I may bee deliuered in the middes of so many snares as are laide by the enemie [p] to take the soules of sinners [q], wherewith the vvhole vvorld is replenished Which thing S. John did see, and passed not ouer the same in silence, when hee saide [r], For all that is in the world is either the lust of the flesh, the lust of the eies, or the pride of life.

[m] Ps.31,19

[n] Psa.42.1,2 psalm.84.2

[o] Esaie 5,20

[p] Reu 12,4 9,12,17

[q] 1 Pet.5,8

[r] 1 Ioh,2,16 [s] Psa,99,8,9 Esaie.41,17 Luke 4,8.12

Beholde, ô Lord my God[s], the

the whole worlde is full of the snares of concupiscence, vvhich they haue prepared for my feete [t], and who can escape them!

[t] psal. 57, 6 ptalm. 140, 5

Euen he doubtles from vvhom thou takest the loftie lookes [u], that he bee not taken by the lust of the eyes; from whome thou takest carnall concupiscence, that hee be not taken by the lust of the flesh; and from whome thou takest a bold & impudent minde, that the pride of life doe not stilie deceiue him. O most happie man for whome thou dost these thinges, for doubtles he shall goe vnpunished!

[u] Eccle. 13, 4

Now then, O my redeemer [x] by thy selfe I beseech thee, assist me, that I fall not in the sight of mine aduersaries being taken by the traps which they haue set for my feete [y], to bring downe my soule. But deliuer mee, O strength

[x] Iob. 19, 25 Psalm 44, 4

[y] psal. 57, 6

strength of my saluation [z], least thine enemies which hate thee, haue me in derision [a].

[z] Psa. 140, 7
[a] Psal. 25, 2
Psal. 38, 16

Arise, O Lord my God [b], my mightie one [c], and let thine enemies be scattered [d], they also that hate thee, let them flie from thy face.

[b] Luke 4, 8 12
[c] Esaie. 1. 24
[d] Psal. 68, 1

As waxe melteth before the fire: so let the wicked perish at thy presence. But let me be hid priuilie in thy presence [e], and reioice with thy children abounding with al good things [f].

[e] psa. 31, 20
[f] 1 Cor. 2, 9

And thou, O Lorde God, father of Orphanes [g], and thou Mother of thy poore children, listen vnto the crie of thy sons: spread out thy winges, that wee may flie there vnder from the face of the enemie [h].

[g] psal. 68. 5
[h] psal. 61. 3

For thou art the tower of Israels strength, who wilt neither slumber nor sleepe [i] keeping Israel:

[i] psal. 121, 4

raell: becauſe he that fighteth againſt Iſraell, doth neither ſleep nor ſlumber[k].

k 1.Pet.5.8 Reue 12.12 17

Chap 13.

Of mans miſery; and of Gods benefits.

O Light[a]! O cleerenesſe, whome none other light or cleerenes doeth beholde! O light which darkneth al light! ô cleerenes which dimmeth all ſtrange light! ô light, fiō which all light! ô cleereneſſe, from which all cleerenes doeth proceede! ô cleereneſſe in reſpect whereof all other brightneſſe, is but darkenes; and all other light but dimnes!

a 1 Ioh.1.5. 7

Where thou ſhineſt, the verie darkeneſſe is bright as daie; and dimnes, is light.

O moſt ſoueraigne light, whom

whom no blindnes can darken; nor my ſtines dimme; nor darkeneſſe obſcure; nor any let cloſe vp; nor ſhadow keepe away!

O light, which inlighteneſt al thinges at one time, togither, and alwaies, ſwallowe me vp into the deapth of thy brightnes, that I may on all ſides beholde thee, both in thy ſelfe; and me in thee; and all things vnder thee.

Forſake mee not [b], O Lorde, leaſt the ſhadowes of mine ignorance do increaſe; and mine offences multiplie. [b] pſal. 17, 9 Pſalm. 71, 18

For without thee euerie thing is darknes to me, and al thinges are euil: bicauſe nothing is good without thee the true, onelie [c], and ſoueraigne good [d].

This I acknowledge, and this I know, O Lord my God [e]. For bee I in any place without thee, euill is it with mee hauing not thee [c] Mat. 19, 16 17 Mark. 10, 17 18 Luke. 18. 18 19 [d] Iam. 1, 17 [e] Pſal. 99. 8 9 Eſaie. 47, 13

thee, not only outwardly to my bodie, but also inwardlie to my soule, because all abundance being not with thee my God, is but beggery, but when thy glory appeareth[f], I shall be satisfied.

[f] Psal.17,15
[g] Psal.42,8 Eccle.2.5.4 John.4,16
[h] Psal.32,5
[i] Iame.1,17
[k] Luk.18,18 19

And, ô Lord, my blessed life[g], grant that I may confesse my wretchednesse vnto thee[h]: for from thee the soueraigne[i], and very good[k] it selfe, and from the vnitie of thy goodnes, hath the diuers kinds of temporall things separated mee being fallen into sinne through carnal senses, and from one it hath parted mee into many things, so ŷ abundance to mee was cumbersome, and pouertie was plentie, while I haunted after this and that, and yet could neuer be satisfied; for in my seife I found not thee the vnchangeable[l] and singular[m], and vnseparable, and only good, which

[l] Rom.1.23 1.Tim.1,17
[m] Mat.19,16 17 Mark.10,17 18

which had I once attained, I ſhould want [n] no more; which had I once found out, I ſhoulde weepe no more [o]; which did I once enioie, mine heart woulde be at reſt.

Oh miſerie vpon miſerie, ſith my miſerable ſoule doeth flie from thee, with whom ſhe hath abundance [p], and ioy [q]; and followeth the world, with vvhome ſhe hath pouerty [r], and ſorrow [ſ]!

The vvorld crieth, I vaniſh [t]; ô Lord thou crieſt, I refreſh [u]; yet doth my wicked wretchednes more followe that vvhich vaniſheth, than him vvho refreſheth. This verily is my weakenes.

O Phyſition of the ſoule, cure it, that I may praiſe thee, euen the ſaluation of my ſoule [x], and [y] vvith mine vvhole heart for all thy benefittes wherewith thou haſt

[n] Reu. 7. 16 17
[o] Reu 21, 4
[p] 1 Cori. 2, 9
[q] Reu. 7, 16
[r] Luk. 16, 25
[ſ] Luk. 6. 25
[t] Eſaie 51, 6
[u] 2 Pet. 3, 5. 7
[x] 1 Iohn, 2, 15 16, 17
[y] Mat. 11, 28 29, 30
[x] Pſal. 35, 3
Acts 4, 12

haſt refreſhed mee euen fro my youth[y].

Caſt me not off[z] in the time of my age; forſake me not when my ſtrength faileth, O Lord, for thine own ſake, I beſeech thee.

Thou didſt make me[a], when I was not; thou didſt redeeme me[b], when I was forlorne. I had beene deſtroied, I had died; but thou cameſt downe vnto the dead, thou tookedſt mortalitie vpon thee[c].

Thou a king[d] cameſt downe vnto thy ſeruant; and to redeeme thy ſeruant thou diddeſt giue thy ſelfe[e]; and that I might liue, thou diddeſt die[g], and ouercome death[h].

When thou diddeſt humble thy ſelfe[i], thou diddeſt exalt me. I was loſt; I followed after wickednes, I was a bondſlaue to Sathan: but thou wert ſolde for me

[y] Pſal. 71 5
[z] Pſal. 71, 9
[a] Gen. 1, 26 27
[b] 1 Cor. 11, 7
[c] Pſal. 37, 5
Titus 2, 14
[d] 1 Peter. 1, 18 19
Reuelat. 5, 9
[e] Iohn 3. 14
Luke 2, 7
[f] Phil. 2, 6 7, &c
[g] Iohn, 3, 15
Iohn. 6, 33 38, &c
Epheſ. 4, 8, 9 10
[h] Rom. 4, 25
Rom. 8, 32
Galat. 2. 20
Eph. 5, 2, 25
[i] Roman. 5 verſe 6, &c.
1. Cori. 8, 11
1. Cor. 15, 3
[k] 1. Cor. 15, 25 26, &c
2 Tim 1. 10
[l] Philip. 2, 6 7, &c
Hebru, 2. 9

me [k]
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me [k] to redeeme mee; and so thou louedst me [l] that thou gauest thy bloud a raunsome for me [m].

O Lord, thou hast loued mee more than thy selfe [n]: because for my sake thou wouldst needs die [o].

On such wise, and with so deere a price thou hast brought me home from banishment [p]; redeemed me from bondage [q]; withdrawne mee from punishment [r]; called me by thy name [s] and sealed me with thy bloud [t], that I shoulde euermore haue thee in remembrance, and neuer forget him, who for my sake shunned not the crosse [u].

Thou hast annointed mee with that oile [x] wherewith thou wast ointed, that of thee Christ I might be called a christian [y].

Loe, thou hast written mee vpon

[k] Mat.1.7,3 4,5 Acts.1,.6 17,&c
[l] Ioh.15,13 Ephe.5.v.2
[m] 1 Iohn.3,16 1 Peter.2 ver.24, &c Ephes.1,7
[n] Rom.5,7 8
[o] 2 Cor.5,14 15
[p] 1 Thes.5,10 Heb.11,13 16
[q] Galat.3,4 Galat.5.1,13
[r] Esaie.53.3 4,&c
[s] Reuel.14,1 11
[t] Reuel.22,4 Reuel,7,3
[u] Gala.3,13
[x] 2 Cor.1,21
[y] Act.11.26 Acts,26,28 1 Pet.4,16

Heauenly meditations,

z Psa.49,16 vpon thine handes[z], so to haue mee in remembrance, if so bee continually I haue thee in mind. And thus alwaie thy fauor, and thy mercy haue preuented me:

a Psa.59.10 For out of much and great perils thou hast deliuered mee o-

b Ps.34,4,7 Eccle.51.1 2,&c tentimes[b], O my sauiour[c].

c Psa.18,1,2 Dan 6,27 When I haue wandred thou hast reclaimed me; when I haue bin ignorant, thou hast instructed mee; thou hast corrected me, when I haue sinned; when I despaired thou hast comforted mee, when I fell, thou hast raised me; thou hafte vpheld me when I haue stoode, when I haue trauailed, thou hast guided mee; when I haue come home, thou hafte receiued mee; thou hast watched mee, vvhen I haue slepte; and when I haue cried thou hast heard me.

Chap. 14.

That the eies of the lord, are continually vpon the doings and cogitations of men.

FOr these and manie moe good turnes hast thou doone mee, O Lorde my God [a], the verie life of my soule [b]. And doubtlesse it shoulde be a pleasure to mee not onelie to talk and think alwaies of them, but also euermore to thanke thee [c], to praise thee, to loue thee for all thy good things, and that with all mine heart [d], and with all my soule, and with all my mind, & with al my strength, yea from the verie pith and intrails of mine heart, and of all my cintes, O Lorde my God [e], the blessed sweetenesse of all which dight in thee.

[a] Psal. 7. 1, 3
[b] Psal 4. 7, 8
Eccles. 23, 24
1 ohn 14, 6
[c] Ps. 116, 12 13, 17, 18
[d] Deut. 6. 5
Deut. 11, 18
Matt. 22, 37
Luke 10, 27
[e] Psal. 7, 1, 3

But

But thine eyes haue ſeene
[f] Pſ. 139, 16 mine imperfection [f]; thine eyes
I ſaie are much brighter than
[g] Ecc. 23. 19 Sunes [g], beholding all the vvaies
of men, and the ground of the
deepe, and in euerie place at all
times looke both vpon the euill
[h] Prou. 15, 3 and the good [h].
[i] Pſal. 47. 1, 2 &. 7. 8 For ſithence thou ruleſt all
Matth. 11, 25 things [i], fillest all things [k], and
[k] Iere. 23. 23, 24 alwaies vvholie euerie vvhere [l];
[l] Pſal. 139, 7 8. &c yea ſithence thou haſt a care of
all things that thou haſt created
(for thou hatest nothing which
[m] Wiſ. 11, 21 thou haſt made [m]:) thou doeſt ſee
[n] Iob, 31, 4 behold my waies & my ſteps [n],
and ſo watch and warde night
and daie for my ſafetie, looking
ſo narrowlie vnto all my paths
[o] Iob 13, 27 like a continuall watchman
[p] Pſa. 121, 4 as though thou haddeſt forgot
Pſalm. 127, 1 thine other creatures of heauen
and earth, and haddeſt caſt all
thy care vpon me alone, having

no care at all of the reſt. For the light of thine vnchangeable ſight neither encreaſeth, doe thou ſee but one; nor diminiſheth, if thou behold infinit and diuers thinges. For euen as at one time thou conſidereſt the whole perfectlie together: ſo doeth thy whole countenance behold at one time all particulars, although diuers, and that perfectlie togither, and wholie. Yet ſeeſt thou all thinges as one thing, & one thing as all things; for thy ſelfe art whole, & canſt neither bee deuided, changed[q], nor diminiſhed. [q] Iam. 1. 17

And therefore thou beeing whole in all time, and without time, doeſt beholde me wholy, together, and alwayes, euen as though thou haddeſt naught elſe to conſider of. Yea, ſo thou landeſt vppon my guarde, as though

though thou wouldest forget all other thinges, and bend wholie to me alone. For alwaies thou shewest thy selfe present, and offerest thy selfe readie at all times vnto me, if thou finde me readie to receiue thee.

O my Lord, go I where I wil, thou wilte neuer forsake mee[r], vnles I forsake thee first.

r Iosh. 1, 9 Hebru. 13, 5

Where soeuer I become, thou leauest me not. For thou art euerie where[s]. So that to what place soeuer I goe, I may finde thee, by whom I may be; that I perish not without thee, because without thee, I cannot be.

s Iob. 23, 8 9 10, 11 Psal. 139, 7 8, 9 10, 11 Iere. 23, 23 24

And therefore I confesse indeede, that whatsoeuer I do, & whereseoeuer I doe it, I doe it in thy presence[t]; and that whatsoeuer it bee which I doe, thou seest it better than I which do it.

t Ecc. 23, 19 20 Psal. 130, 10 11, 12

For when I doe aught at anie time

time, thou art present at all times, as a continuall beholder of all my thoughts[u], intentions, delectations and doings.

O Lord, my sighing is not hid from thee[x]; & my very thought is open to thy sight[y].

Thou knowest Lord, whence the spirit commeth, where it is and whither it goeth. For thou art the trier of al spirits[z].

Also, thou best knowest inwardlie, whether the roote of that tree which hath faire leaues bee sweete or sower; yea, thou narrowlie doest search the verie pith of the rootes; and by the moste euident trueth of thy light, thou gatherest, numbrest, considerest, and sealest not the intent onelie, but the verie pith also of the roote thereof, that so thou maiest render vnto euerie man not onlie according to his

[u] 1 kin.8,39
2 Chr.6,30
Psal.44.20
21
Prou.24,12
Luke 16. 15
[x] Psa.38,9
[y] Iob.42,2
psalm.94,11
Psal.139,2
[z] Prou.16,2

[a] Psal.62,12
Prou.24,12
Iere,32,18
19
Hosea.4,9
Mat.16,27
Reue.22,12

E 1. works[a],

workes, but also according to the inner and secret pithe of the roote, from which proceedeth the intent of the worker[b].

[b] Mat 15,18,19 Marke 7,21

What I purpose when I worke; what I thinke, and wherein I delight, thou beholdest; thine eares doe heare it[c], thine eyes see it[d], and consider it; thou sealest, markest, notest, and writest the same into my booke[e], bee it good or euil, that afterwarde, when the bookes shall bee opened[f], and the dead iudged according to the thinges written in those bookes, thou mayst render for well doing rewardes[g], and punishmente for wickednesh.

[c] Psal.94,9,10,11

[d] 2 Chr.16,9 Amos.9,3

[e] Reuel,5,12.&c

[f] Reu.20,12

[g] Mat.25,34,35,&c 41

[h] Mat.25,41,42,&c 46

Iohn, 5,29 Rom 2.6,7,10 Reuel.22,14 Reu. 22, 15

"Happily this is it, which thou diddest say by these words, I will see what their end shall be[i], and which is spoken of thee on this wise, Hee trieth the perfection of

[i] Deu.32,20

of all thinges[k]. For thou doubtles in all that we doe, regardest the end of the intent, more than that which is done. [k]Iob.28,3

And when I diligentlie consider these thinges, O Lord my God terrible and mightie[l], I am vtterlie agast both through feare and shame, forsomuch as wee haue great neede to liue well and vprightlie[m], because we do all things in the presence of that Iudge, who seeth all things[n]. [l]Neh.9.32 psalm.47.3 Psalm.96.4 Daniel.9.4 [m]Boetius in his 5.booke de cõsolat. Prose. 6 [n]Ecc.23,19 20 Psa,135,10 11.12

Chap.15.

That man of himselfe can do nothing without the assistance of God. Actes.15,8

O Lord most mightie[a] and puissant, God of the spirites of all flesh[b], whose eyes are vppon the waies of the sons [a]Neh.9,32 Psalm.96.4 Iere.32.17 18.19 [b]Nõ.27,16

[c] Ier.32,19 of men[c] from the time of their birth, euen till the daie of their buriall, that thou maiest render vnto euerie man according to [d] psa.62,12 Roman.2,6 Reue.22,12 his works[d], either good or euill.

[e] 2.Co.5,10 [f] Reue.3,17 Shew to me, that I may confesse my wretchednesse to thee. For I said, that I was rich[f], and had neede of nothing; & knewe not howe that I was wretched, and miserable and poore, and blind, and naked.

[g] Rom.1,22 I supposed my selfe shoulde be somewhat, when indeede I was nothing. I professed my selfe wise[g], & I became a foole. I thought I was prudent, and I was deceiued. For now I see, it

[h] Iam.1,17 1.Iohn.15.5 philip.4,13 is thy gift[h], without whom wee can doe nothing[i]. Because if

[k] psal.127,1 thou Lorde, keepe not the citie[k], in vaine doth hee watch, that keepes the same.

Thy

Thus hast thou taught mee, that I might know my selfe. For thou hast forsaken mee, and tried mee[l], not for thine own sake, that thou mightest knowe me; but for my sake, that I might know thee. [l] Psal. 17. 3 Psa. 139. 1

For as I said, I thought Lord, I should haue bin somewhat of my selfe; I thought I had hadde sufficiencie of my selfe[m]; and perceiued not howe it is thou Lorde, which rulest me[n], vntill thou wentest far from mee for a space[o], and I took a fall. Then did I see and perceiue, howe it was thou which ruled me; and how I fel of my selfe, and rose againe through thy grace[p]. [m] 2 Cor. 3. 5 [n] psa 48. 14 Matth. 2. 6 [o] psal. 71. 12 [p] psa 37. 23 24

O light[q], thou hast opened mine eies, and raised me vp, and lightened mee[r]. Now therefore I see, that mans life vpon earth is but a tentation[s]; and that no [q] prou. 24. 16 [q] 1 Ioh. 1. 5. 7 [r] 1 Ioh. 1. 4. 5 [s] Iob. 7. 1. 7. 8. 9 2 &c

t 1 cor, 1, 29 flesh he can glorie in thy sight[t],
u Ro, 3, 20 Galat. 2, 16 nor be iustified [u]. For al good-
x Iam, 1, 17 nesse, be it little or much, is thy
y Isai, 64, 6 Genes, 6 5 gift [x]; and wee haue nothing of
Genes, 8. 21 our selues but euil [y].

Whereof then may all flesh glorie? of wickednes? but that is
z Psal, 52, 1 Ierem, 9, 13 no glorie, but miserie [z]. May it glorie of any good then? and of anothers goodnesse? O Lorde, goodnesse is thine [a], and thine is
a Iame, 1, 17 the glorie [b]. For hee who seekes
b 1. Chr, 16 verse, 28, 29 Psa, 29, 1, 2 of thy goodnes his owne [c], and not thy glorie, is a verie theefe
Isaie, 42, 8 and robber, like the Diuel him-
Luke, 2, 14 c Ioh. 5, 44 selfe, who would haue robbed
John, 7, 18 thee of thy glory [d].
d Isai, 14, 13 For whosoeuer woulde haue
e Iere, 9, 23 praise [e] of that good thing which is thine, and seeketh not therein thy glorie, but his owne; yea al-
Eccle, 11. 2 though he get praise of menne for thy gift; yet is hee dispraised of thee. Because of thy gift he

sought

sought his glorie, and not thine. And hee who is praised of men, and dispraised of thee, neither can be defended by men, when thou shalt iudge; nor bee deliuered, when thou shalte condemne.

But ô Lord, who hast formed mee [g] from the wombe of my mother, suffer me not to fall into that reproch; and neuer let it be cast in my teeth that I would haue stolne away thy glorie.

All glorie bee ascribed vnto thee [h], from whome all goodnes doeth proceede [i], but vnto vs open shame [k], and miserie, to whom all euill doth belong, vnles thou take mercy [l].

For thou shewest mercie, O Lorde, thou shewest mercie ouer all [m], and hatest nothing which thou hast made [n]; thou giuest vs of thy good thinges [o];

[g] Esa 44,24

[h] Luke 2,14
[i] Iames.1,17
[k] Dani.9,7
[l] Wisd.11,20 21,&c
[m] Esai.54,7 8
[n] Wis.11.25
[o] Iob 1,21 Iob.5,8,9 10,&c Psal.146,5,6 7,&c Matth.6,31, Matt.7,7,8 9.&c

and makest vs rich, O lord God, with thy most excellēt benefits [p]. For thou louest the poore [q], & makest them rich euen with thine owne riches [r].

[p] Psal.113,5,6 7,&c
[q] psal.112,5
[r] Luke 6,20

O Lord, behold now wee are thy poore children, and thy little flocke [s], open to vs thy gates [t], that the poore may eate, and be satisfied [u]; so they which seeke thee, wil praise thee.

[s] Luk.12,32
[t] Psal 78,73
[u] Psal.22,26

For I know Lorde, and confesse through thine instruction, that they alone shall bee enriched [x] who know themselues to bee poore, and acknowledge theyr powerty before thee. For such as thinke themselues riche when they are poore [y], shal bee barred from the participation of thy riches.

[x] Matt.5,3 Luke 6,20 21,&c
[y] Reu.3,17 18

Wherefore, ô Lord my God [z] vnto thee doe I confesse my powertie, that all the glorie may be

[z] psal 7,2 3

thine

thine[a]: inasmuch as the good which I haue done is thine. [a] 1 Chr. 29 ver. 10,11,12

I confesse, ô Lorde, as thou hast taught mee, I am nothing else but altogither vanitie[b], a shadow of death[c], a darke dungeon, and a barren and emptie grounde[d], bringing foorth nothing without thou blesse mee, and bearing no fruit but confusion, sinne, and damnation. [b] psal. 39,5 [c] psal. 14,4 [c] Psal. 44,19 [d] Genes. 1.2

If I had any goodnes, I receiued it of thee[e]; if I haue anie at this time, it is thine, or I haue it from thee. When I stood, I stood through thee; but when I fell, I fell through my selfe; and alwaies I had stuck in the myre[f], if thou haddest not plucked me out; I had alwaies bin blind, if thou haddest not lightened mee[g]. When I fell, I had not risen againe, vnlesse thou haddest reached foorth thine hand[h]. Yea, [e] 1 Cor. 4,7 Iames. 1,17 [f] Psa. 69,14 [g] Ioh 1.4,9 [h] psal. 37,23 24

and when thou haddeſt erected me, I had fallen by and by; if thou hadſt not holde me vp[i]. And oftentimes I had periſhed, haddeſt thou not gouerned me[k].

[i] Phil.2,13

[k] Eſa.48 17

Thus euermore Lorde, euermore thy grace & mercie hath preuented me[l], deliuering me from all euill, ſauing mee from thoſe paſt, raiſing me frō theſe preſent, and arming me againſt miſeries to come: in like ſorte cutting away the ſnares of ſinne before me, and remouing al occaſions and cauſes of offence. For vnleſſe thou haddeſt don ſo, I had committed al the ſinnes of the world.

[l] Pſal.59,10

For I am perſwaded, ô Lord, there hath no ſinne beene committed afore time by man, but another may do the ſame, if his Creator leaue him, by whome he

he was made a man[m]. But that I did not so, thou hast brought it to passe[n]; that I abstained, thou diddest commaund; and that I beleeued, it was of thy grace poured vpon me.

For thou Lord, diddest guide mee both for mee and thy selfe; and thou hast giuen me grace[p] and vnderstanding to abstaine both from adulterie, and other wickednes.

[m] Iob,10 8 9 10,&c
[d] ps.139, 14 15 16
Esai 45,7,8 9,&c
[n] 1 Cor.4,7
[o] Wis.3,14
Rom.12,3,6
[p] Iam.1, 17

Chap.16.
Of the Diuel, and his manifold tentations.

THERE wanted a temptor; but thou wert the cause that he was absent; there wanted place, and time, and that they shoulde bee lacking thou diddest worke. There wanted neither temptor, nor place, nor

nor time: but thou heldeſt mee backe, that I ſhoulde not conſent. The temptor came, foule and ouglie as hee is; but thou didſt comfort mee, that I might deſpiſe him. The temptor came armed and ſtrong [a], but thou didſt both encourage mee, and bridle him that he could not ouercome. The temptor came like an Angell of light [b]; but that he might not deceiue mee, thou didſt take him vp; and that I might know him, thou didſt know him.

[a] Luk.11.21

[b] 2 cor.11.14 15

For hee is that great, and red Dracon [c], the olde ſerpent, called the Diuell and Satan, hauing ſeauen heades, and tenne hornes, whome thou haſt created to plaie in this great, and wide ſea, wherein are thinges creeping innumerable [d], both ſmal beaſtes, and great; that is, diuers

[c] Reu.12.3.9

[d] pſ.104.25

diuers kindes of Diuels, which doe nothing neither daie nor night, but range vp and down, seeking whome they may deuoure [e], if thou preserue not.

[e] 1 pet.5, 8

For hee is that olde Dracon [f], which sprang vp in the Paradise of pleasure [g], drawing with his taile [h] the thirde part of the Starres of Heauen, and casting them to the earth; which infecteth the waters of the earth with his poison, that men drinking thereof may die; hee spreadeth sharpe thinges vpon the mire [i]; and trusteth that hee can drawe vp Iorden into his mouth [k]; hee is made without feare [l].

[f] Reu.12,9
[g] Genes. 3 verse 1.&c 13 14
[h] Reu. 12,4
[i] Iob.41,11
[k] Iob,40,18
[l] Iob,41,24

And who can saue vs from beeing deuoured of him! who can plucke vs frō out his iawes, but thou onelie, O Lorde who hast broken the heades of that great

Heauenly meditations,

great Dragon[m]?

O Lorde helpe vs[n]; O Lord spreade forth thy winges vpon vs[o], that vnder them wee may flie from the face of this Dragon, which pursueth vs[p]; and with thy shield saue vs from his hornes[q]. For his continual care, and onely desire is, to deuoure the soules[r], whome thou hast created[s].

And therefore vnto thee wee do crie[t], ô Lord our God, deliuer vs from our dailie aduersarie[u], which whether we sleepe or wake, or eate, or drinke[x], or whatsoeuer wee doe, lieth at vs night and daie[y] by all meanes, by all subtiltie and craft[z], now openlie, nowe couertly aiming at vs with his poisoned arrowes to destroy our soules[a].

And yet, such is our extreame madnes, ô Lord; ẏ albeit we do conti-

m Gen.3, 15
Reu.12,9.10
n Psa.44,26
psalm.79,9
o psal.17,8
p Reu.12,13
q Reu.12,3
r 1 pet.5,8
s Gene,1.26
Psal.100,3
Colos,3.10
t Ier.33,3
u Matt.6,13
Math.13,18
19
Luke,11,4
x 1cor.10,31
y 1 Pet.5.8
z Ephe.6,10
11,&c
2 Tim.2,25
a Eccl.21,2

continuallie beholde the Dragon before her eyes with open mouth prepared to deuour vs [b], yet naietheles wee snort [c], and sport in our securitie, as though wee were safe before him, who desireth nothing but our destruction [d].

[b] Reu. 12, 17
[c] 1 Thes. 5, 6
[d] Reu. 12, 02

The enemie to murther vs, watcheth alwaies and sleepeth not [e]: and we sleepe, but watch not [f] for our saluation.

[e] Mat. 26, 41 Mark, 14, 38
[f] 1 Thes. 5, 6 1 Peter 5, 8

Beholde, he hath laid infinite traps before our feete [g] to take vs; and al our waies he hath filled with snares to catch our soules [h]. And who can escape!

[g] 1 Tim. 3. 7
[h] psal. 59, 3

He hath laid snares in riches, snares in pouertie, snares in meate, snares in drinke, in pleasure snares, in sleepe snares, and snares in watching; hee hath laid snares in our wordes, snares in our workes, and snares in all our

our waies.

But, ô Lorde, do thou deliuer vs frō the ſnares of the hunter [i], and from the euil world that we may praiſe thee, ſaying:

[i] pſal.91,3

Bleſſed be the Lorde [k] which hath not giuen vs a praie vnto their teeth, Our ſoule is eſcaped euen as a birde out of the ſnare of the foulers: the ſnare is broken, and we are deliuered,

[k] Pſ.1:4.6.7

Chap.17.

That God is the light of the righteous.

AND thou ô lord my light [a], inlighten mine eyes [b], that I may ſee light, walk in thy light [c], & neuer ſtumble vpon the ſnares of Satan.

[a] Ioh.1.4,9 Iohn 12,46 1 Ioh.1,5,7 [b] Iohn,1.9 Pſalme 13,3 [c] Iohn.8,12 Ioh.11,9,10 Iohn 12,35 36

For who can eſcape his manifold ſnares, vnles he ſee them! And who can ſee them, except he

he be inlightened with thy light!

For that father of darkeneſſe hath hid his ſnares in his owne darkeneſs[d], that therein as many as are in darkeneſſe may be intangled. [d] Eph 5,11 /2

Who are the children of this darkeneſſe[e]? Such as ſee not thy light: in which whoe ſo vvalketh, ſhal not feare[f]. For he that walketh in the daie, ſtumbleth not[g]. But if a man walke in the night, hee ſtumbleth becauſe there is no light in him. [e] 1 The.5.5 [f] Pſal 91,5 [g] Iohn 11,9 10

O Lord, thou art the light[h], thou art the light of the ſonnes of light[i]; thou art the day which laſteth euer, in which thy ſons doe walke, and ſtumble not[k]; without which who ſo walke, are in darkneſſe, becauſe they haue not the light of the world[l]. [h] Iob.1, 4,9 1 Iohn.1 5,7 [i] 1 Theſ.5.5 [k] Iob.11,9 [l] Iob. 8,12 Iohn.12,46

Loe, wee daiſie ſee, that the farther one is eſtraunged from

[m] Iohn,1,9 from thee the true lighte [m], the more hee wrappeth himselfe in the darkenes of sinne; and the more hee lyeth in darkenes, the lesse hee seeth the snares laid in his waie; and so the lesse hee knoweth them; and therefore is the oftener caried awaie, and caught in them; and yet, which is more horrible than all this, he woteth not that he hath taken a fall. Now he that knoweth not his owne fall, hath so much the lesse care to rise againe, as hee hath a greater opinion that hee doth stand [n].

[n] 1 cor.10,12
[o] Psalm 7.1
[p] Ioh,1,4,5 6,7,&c
[r] 1 Ioh.1, 5,7
[q] Iohn 3,6

But ô Lord my God [o] the verie light of the minde [p], open thou mine eies at this time, that I may see [q], and knowe, leastI fall in the presence of mine aduersaries.

[r] 1 pet.5.8

For our aduersarie [r] laboureth to destroie vs: but Lord we beseech

beſeech thee, as waxe melteth before the fire[f], ſo let him periſh at our preſence.

For, Lord, he is the chiefe and principall theefe, which tooke counſell how to ſteale away thy glorie: but ſwoln vp with pride and puffed vp, he brake in ſunder at the laſt, and fell vppon his owne face[t], whome thou flangedſt headlong from thine holy mountaine, and from the multitude of thy firie ſtones[u], in the mids whereof he walked.

Now, ô Lord, and God of my life[x], ſince which time that hee fell, hee hath neuer ceaſed, to purſue thy children[y].

And for ſpite of thee, O king moſt mightie[z], hee woulde deſtroy this thy creature[a], whome thine almighte goodneſſe hath made after thine owne image[b], that he may inherit thy glorie[c], which

[f] Pſal.68,3

[t] Eſay 14,12 13

[u] Eze.28.14 15,&c

[x] Eccl, 2?,4 Pſal.42,8 Iohn,14,6

[y] Reu.12,12 17

[z] Iob,41,25 Pſalm.24.7 8.&c Pſal.74,12 13.&c

[a] Reu.12.12

[b] Gene.1,26 27 Genel 9,6 Colo.3,10

[c] Ma.25,34

[d] Ecc.10,14
[e] Esaie.9,6
Mat.12,28 29
Marke.3,22 23,&c
[f] Reu.12,10
[g] 1 Pe.5,8
[h] Eph.6,10 11
[i] 1 Tim.3,6,7
[j] Iudit.15,9

which he hath lost through his owne pride[d]. But, ô our mightie God[e], bruse him into peeces[f], before hee deuoure vs thy sillie lambes[g]: and lighten our eies, that we may beholde such traps as he hath prepared[h], and escape from him vnto thee, O comfort of Israel[i].

And al these things, O Lord, thou knowest much better than I, thou knowest his quarrelling and his stiffe necke.

[k] Iob.42,2 Eccle.23,19 20 1 Kin.8,39 Psal.44,20 21 Prou.24,12
[m] 1 Pet.5,8
Reuel.12,12
[n] Psal.50,6 Hebr.12,23 Iames 5.9
[o] Mat.25,41
[p] Exo.15,2 Psalme.18,2 Reu.5,12

Neither doe I speake this to enforme thee, whoe seest all things[k], and beholdest the most ptiuie thought: but to vtter out my complaint against mine enemie[m] before the feete of thy maiestie, whoe art the eternall Iudge[n], that thou mayest both condemne him[o], and saue thy children. For thou art our strength[p].

Fe

For why Lord, hee is a crafty & ſubtile enimie, the creekes of his waie cannot eaſilie bee diſcried; neither can the faſhion of his countenance ¶ be known of man, vnleſſe thou inlighten. ¶ 2 cor. 11, 14 15

For hee is now heere, nowe there, now a Lambe, nowe a Wolfe, nowe darkenes, by and by light, and according to the ſundrie change of things, he offereth diuers tentations to euery quality, place, and time.

For to deceiue the ſadde hee makes himſelfe ſad; to beguile ſuch as are merrie, he ſets on a merie countenance; to intrappe thoſe which are ſpirituall, hee turnes himſelfe into an Angell of light; to vanquiſh the ſtrōg, ¶ 2 Cori 11 verſe. 14, 15 he appeareth as a lambe; to deuoure the meeke, hee ſhewes himſelfe a Wolfe.

And

And all theſe things are to be wrought after the ſimilitude of diuers tentations, that hee may terrifie ſome by the feare of the night[f]; ſome by the arrow fleeing in the day; ſome by the peſtilence walking in the darke, by ruſhing on ſome; and ſome by the plague at noone daie.

[f] Pſa.91.5, 6

Now who is meete, that hee may know theſe thinges! who can perceiue his wiles; or diſcouer the face of his garment[t], or know ý compas of his teeth!

[t] Iob 41.4.5

Behold, he hath hid his darts in his quiuer; and ſhrouded his ſnares vnder the ſhewe of light[u]! And this is the more hardlie perceiued, vnleſſe wee receiue light from thee, O Lorde our hope[x], that we may beholde all things,

[u] 2 Cor. 11. verſe 14. 15

[x] Pſal. 91.9 Iere. 17.17 Rom. 15.13

For hee hideth ſubtile traps not in the workes of the fleſh[y]

[y] Gala. 5.19

only

only, which with no great adoe may be deſcried; nor in manifeſt vices one lie, but in ſpirituall exerciſes beſides, vnder the colour of vertues, hee cloaketh vices, and transformeth himſelfe into an Angel of light [z].

Theſe and many mo thinges doth that ſonne of Belial [a], euen Sathan himſelfe [b], enterpriſe againſt vs O Lorde our GOD [c]. And ſometime like a Lion [d], like a Dragon [e], ſometime, openlie and ſecretly, inwardlie and outwardlie, daie and night hee lieth in waite to catch our ſoules.

But thou, who doeſt ſaue thoſe which truſt in thee [f], deliuer vs, O lords, that both he may haue ſorrowe of vs, and thou be glorified in vs, O Lord our God [h].

[z] 2 co. 11, 14
[a] 2 cor. 6, 15
[b] 1 chr. 21, 1
Iob. 1, 6
Mark. 3, 23
Reuel. 12, 9
[c] Pſ. 99, 8, 9
Eſaie. 37, 20
[d] 1 Pet. 5, 8
[e] Reu. 12, 3 4, &c
Reuel. 20. 2 3, &c
[f] Pſal. 18. 30
Pſal. 22, 4 5
[g] Pſal. 6. 4
Pſalm. 17. 3
[h] Pſal. 105. 7

Chap.

Chap. 18.
Againe of Gods manifold benefites.

[a] Psa. 86,16
Psal. 116,16
Wisdo. 9,5

[b] Psal. 31,5
1 Peter 4,19

[c] psal. 18,2

[d] Psal. 71,5

[e] Wis. 16,29

AND I the sonne of thy handmaid[a] who haue commended my selfe into thine hand[b] in these my poore confessions, wil praise thee my redeemer[c] with mine whole heart; and call into minde all the good thinges which thou hast doone for me al my life long, euen from my youth[d].

For I know right wel that ingratitude doeth much displease thee[e], as beeing the roote of all spirituall wickednes, and a certaine wind drying and burning vp al goodnes; and stopping the spring of thine heauenlie mercie toward man, whereby dead workes now die not; and liuing

die out of hand, & are no more.

I then will thanke thee, [f] O Lord, that I may not proue vngratefull to thee my deliuerer [g]; for thou hast deliuered me [h].

Howe often would that Dragon haue deuoured mee [i]! but thou Lord diddest pluck me out of his mouth. How often haue I sinned! and how often hath he bin readie to swallowe me vp [k]! But thou O Lord my God, hast defended me [l].

When I did wickedly against thee [m], and when I brake thy commandments, then stood hee readie to plucke me down euen to hell; but thou diddest holde him backe.

I offended thee, but thou diddest defende mee: I feared not thee, and yet thou diddest keepe me: I went from thee, and yeelded to mine aduersarie [n]; but

[f] Rom. 1, 8
1 Cor. 1, 4
Reuel. 11, 17
[g] Psal. 18, 2
[h] Eccle. 51, 1
[i] Reue. 12, 3 4, &c
[k] 1 Pet. 5, 8
[l] Reu. 12, 7, 8
[m] Dan. 9, 5
[n] 1 pet. 5, 8

thou didst beate him backe, that he durst not take me.

O Lorde my God, these benefites hast thou conferred vpon mee, and I wretch neuer marked so much. For thus thou hast saued me oftentimes from
o Reue.12,7 the iawes of Satan o, and taken
p 1 pet.5,8 mee by force out of the Lyons mouth p, and many wayes reduced me from hell, although I wist not how. For I descended euen to the gates of hell, but that I might not go in, thou didst hold me backe. I drewe very nigh to deaths doore q; but
q Psa.107,18 so thou diddest worke, that they could not take me.

r Psalm.18,2 Exod.5,2 2 Sam.22,2 In like sorte, O my Sauiour r, thou haste deliuered mee from bodilie death; when greeuous sicknes oppressed mee; when I haue been in many perils both on sea and land, thou hast stood by

by mee, alwaie preſeruing mee from fire, and ſworde, and from al danger ſauing me of thy great mercy[f].

[f] 2 Tim 4, 17 18

Indeede, Lorde, thou diddeſt knowe, that if death then had take mee, my ſoule had ſtraightwaie gone into hell, and ſo had beene damned worlde without ende[t]. But thy grace, and thy mercie did preuent me[u], ô lord my God, and ſaued both my bodie from death, and my ſoule from damnation.

[t] Mat. 25, 41
[u] Pſa. 39, 10

Theſe and manie moe benefites thou haſt beſtowed vppon mee: but I was blind, and knew not ſo much, vntill thou inlightenedſt me.

[x] Ioh. 1. 4, 9 Iohn. 8, 12
[1] Ioh. 1, 5, 7
[y] Matth. 4, 7 10 Luke, 4 8, 12 Pſalm. 7. 1, 3
[z] Ioh. 11, 25 Iohn. 14, 6
[a] Act. 17, 28
[b] Iohn. 1, 9

Now therefore, O light of my ſoule[x], O Lord my God[y], my life[z] through whome I liue[a], the light of mine eies[b] through which I ſee: lo thou haſt inligh-

tened me, so that I know thee; for I liue through thee; & therefore I praise thee, and giue thee thankes; albeit, I confesse my thankes are vile, and bare, and farre vnanswerable to thy benefites, yet such as my frailetie can affoord. For thou alone art my God[c] and my mercifull creator[d], louing our soules[e], and hating nothing which thou hast made[f].

c 2 ki. 19, 19 Nehem. 9. 6 Psal. 38, 15 21 Esaie. 37, 16 17, 20
d Gen. 1, 26 27
e Psal. 100, 3 Psal. 119, 73 Hose. 8. 14
f Wisd. 12, 23 Wisd. 11, 21 1 Tim. 1. 15 16

Loe, I am of sinners, which thou hast saued, the chiefest, that I might shewe an example vnto others of thy most louing kindnesse. I will acknowledge vnto thee thy great benefites, for thou hast deliuered my soule from the lowest graue[h], both once, and twice, and thrice, and a hundred; yea a thousande times. I alwaies inclined downe to helwarde, but thou alwaies

h Psal. 86, 13

diddest bring me backe againe; and iustlie thou mightest haue condemned mee a thousande times, if thou wouldest.

But thou wouldest not; for thou louest our soules[i], and dissemblest the sinnes of men[k] because they shoulde amende, O Lord our God of much mercie in al thy waies.

[i] Wis.11.23
[k] Wis.11.20

Now therefore, O Lord my God[l], I see and perceiue these thinges through thy light, and my soule is astonished in consideration of thy great mercie poured vpon me; especiallie for deliuering my soule from the lowest graue[m], and for bringing me againe to life[n]. I was wholie deade, and thou haste wholy reuiued me againe.

[l] Psal.70.3. Matt.4.20
[m] Psa.86.13
[n] psal.30.3

Therefore, let it bee vvholie thine that I liue: and wholie I doe offer my selfe vnto thee all

whole. Let my whole ſpirite; my whole heart; my whole bodie; my whole life liue to thee ô my ſweet life[o]. For thou haſt redeemed me wholy[p], that thou mighteſt poſſeſſe mee whole; thou haſt renewed mee wholie, that thou mightſt haue me wholie againe.

[o] Ioh.14,6 Ioha.11, 25
[p] 1 Cor.1,30 Heb.9,11,12 13.&c

Wherefore let me loue thee, O Lord my ſtrength[q]; let mee loue thee mine vnſpeakeable ioie. Let my whole life henceforth liue not to my ſelfe, but to thee[r]: my life, I ſaie, which had periſhed in my miſerie, had it not beene raiſed againe in thy mercie, who art a pitifull God[s], and a mercifull, of much kindenes toward thouſands of them[t] which loue thy name.

[q] 2 ſam. 2,3 Pſ.1m.18.2
[r] 2 cor.5,15
[s] Pſal.86.15 Pſal,103,8 pſal.111, 4 Ionas 4,2
[t] Exo.20,6 Deut.5,10

Hence it is, ô Lord my God[u], my ſanctifier[x], that in thy lawe thou haſt commanded mee to loue

[u] Pſal.71.1, 3 Pſalm.18.2 6,&c
[x] Ezc.37,28

loue thee with all mine heart y, with all my ſoule, with all my mind, with all my ſtrength, and with all the powers which I haue, yea, from the verie marrow and pith of mine heart; and that euerie houre and moment wherein I enioie the goods of thy mercie. For I ſhoulde continually periſh, if thou diddeſt not guide me continuallie; I ſhould continuallie die, didſt thou not quicken me continuallie; and euery moment thou doeſt binde mee vnto thee, whileſt euerie moment thou beſtoweſt thy great benefits vpon me.

y Deut 6,5 Matt.22.37

As therefore there is no houre nor minute in al my life, wherein I enioy not thy bleſsing; ſo ought there bee no moment wherein I ſhould not haue thee before mine eies, and loue thee with al the powers both of my

[z] Deut.6,5 bodie and mind[z].

Yet this I am not able to do, without thou giue mee grace, whose euerie good giuing, and euery perfect gift is[a], & cõmeth [a] Iam.1.17 downe from the father of lights, with whom is no variableneſſe, neither ſhadowing by turning.

For it is not in him that willeth[b], nor in him that runneth, [b] Rom.9,16 but of thee which ſheweſt mercie, that we doe loue thee. This, Lord, is thy gift, whose euerie good gift is. Thou commandeſt that we ſhould loue thee[c]; grãt [c] Deut.6.5 which thou commaundeſt and command what thou wilt.

Chap.18.

Of the feruency of loue, or charitie.

[a] Pſal,7.1,3 O Lorde my God[a], I doe loue thee, and alwaies more and more I deſire to loue

loue thee. For thou art in deede sweeter than any honie[b]; more nutritiue then any milke[c]; and brighter then ỳ cleereſt light[d]. And therefore thou art deerer to mee than either golde[e] or ſilber, or pretious ſtone[f].

For I deſpiſe whatſoeuer I did in the worlde in reſpect of thy ſweetnes, and the glory of thine houſe, which I haue loued[g].

O fire, which alwaies burneſt, and neuer goeſt out; O loue, which alwaies art inflamed, and neuer cooleſt; ſet mee on fire. Let me wholy be inflamed of thee, that I may loue thee wholy.

For he loueth thee too little, who loues anie thing beſide thee[h], except hee loue it for thy ſake.

O Lord, let me loue thee: be cauſe

[b] Pſal.119 verſe 103
[c] Sal.ſong.4 verſe.10, 11
Eccle.23,19
[d] Pſa.119,72 127
[e] Prou.3,15
[f] Pſal.26,8
[g] Mat.10,37 Ioh.12,25

i 1 Ioh.4,19 cause thou first didst loue me[i].

Where shall I get wordes to expresse the signes of thy singular great loue towarde mee, thorough thine infinite bene-
k Psal.116.12 fites[k], wherewith from the beginning thou hast nourished me! Namelie, besides the benefite of creation, when at the beginning thou madest me of no-
l Gene.1,26 27 thing after thine own image[l], in magnifying and exalting me aboue all those creatures which
Genes.5,1 Genes.9,6 1 Cor.11,7 thou haddest made[m]; and ma-
m Gen.1,26 28,29 king me glorious with the light of thy countenance, wherwith all thou hast sealed the vppermost seat of mine hart, thereby disseuering mee both from in sensible thinges, and also from bruite beasts which haue sense, and abasing mee but little be-
n psal.8,3 4 neath Angels[n].

5 Hebru.2,7 Yet was al this too little be-

fore

fore the ſight of thy Godheade. For without ceaſing thou haſt fed me with dailie, and ſingular, and moſt ample benefites; yea; as if I were thy deere, and weake, and tender childe, thou haſt nouriſhed,& refreſhed me, with the teares of thy comforte.

And that I might wholy ſerue thee[o], thou haſt put all thinges which thou haſt made, vnder my ſubiection[p].

[o] Deu.17,10 21,12 Pſal.116,12 13 17 18 19

[p] Gen.1,26 28,&c

Chap 20.

That God hath made al thinges to ſerue for *mans vſe.*

[q] Pſ.8,6,7,8 Eccleſ.17,1 2,3 4 &c

THou haſt made all thinges to ſerue mā[a], that man alone might ſerue thee altogether. And that man might bee wholie thine; thou haſt giuen him dominion[b] ouer all thy works.

[a] Pſal,8.6

[b] Gene,1,26 28,&c

workes.

For all outward thinges thou haſt created for the bodie; and the bodie for the ſoule; and the ſoule for thy ſelfe [c]; that man might onelie ſerue thee [d], and loue thee onlie[e], enioying both thee to his ſolace, and inferiour things for his ſeruice[f]:

For nothing vnder the coape of heauen is for worthines comparable to the ſoule of man, which was created for the chiefeſt good on high, by enioying whereof it might become bleſſed, to which, if it cleaue ouerpaſsing all earthly things which are tranſitories, it cleerelie ſhall behold the face [h] of that eternall immortalitie [i], and the glorious maieſtie of him whoſe image doth repreſent [k].

Then ſhall it in the houſe of the Lorde [l] enioie thoſe excellent

[c] 1 cor. 3, 21 22, 23
[d] Deu. 10. 20 Matth. 4, 10
[e] Deut. 6, 5 Mat. 22, 37 Mark. 12, 29 30 Luke 10, 27
[f] Eccle. 17, 1 2, &c
[g] 1 cor. 7, 31 2 Pete. 3, 10 12 1 Iohn, 2. 15 16, 17
[h] 1 co. 13. 12 Reuel. 22, 4
[i] 1 Tim. 6. 7
[k] 1 Cor. 11, 7 Coloſ. 3, 10
[l] Reu. 21. 23 24

lent good things, in comparison whereof, all outwarde thinges, which wee now see, are as nothing. For they are those thinges which eie hath not seene[m], eare hath not hearde, neither came into mans heart, which God hath prepared for such as loue him. O Lord, such thinges wilt thou giue vnto the soule of man!

[m] Esai 64,4 1 Cor.2, 9

And heereby, Lorde, which louest the soules[n], thou daie by daie doest reioice the soules of thy seruents[o].

[n] Wis.11, 23

[o] Psal.86. 4

But why maruell I at these things, ô Lorde my God[p]! For thou bringest vnto honor thine owne image and similitude, according to which they were created[q].

[p] Psalm.18 2 6,&c Mat.4.7,10

[q] Genes,5.8 Wisdo,2,23 Eccles.17,3 Coloss,3.10

For to our bodie, though corruptible[r], & vile[s], that it might see, thou hast giuen the cleerenes of the skie, by the handes of thine

[r] Wisd.9.15 Roma.1, 23, 1 cor.15,42 43,44

thine vntired seruants the sunne and Moone, which continuallie daie and night by thine appoint
[t] Eccl. 43, 1 2, 6, 10 ment doe seruice [t] to thy children; that it might breath, thou hast giuen the pure ayre; varietie of soundes, that it might heare; sweete odours, that it might smell; qualities of sauors, that it might taste; grossenes of all bodilie thinges, that it might feele; to serue his vse, thou hast giuen him the beasts of the field
[u] Psal. 8. 6, 7 [u]; and foules of the ayre, and fishes of the sea, and fruite of the earth to refresh him.

Thou hast created medicines
[x] Eccl. 38, 4 of the earth [x] for al diseases, and hast prepared for euery seuerall euil a seueral comfort.

[y] Psal. 86, 15 Ioel 2. 13 Eccles. 2, 12 [z] Esay. 45, 9 Roma. 9, 21 [a] Psa. 103, 14 For thou Lorde arte a pitifull God [y] and a mercifull; thou our maker [z] knowest whereof we are made [a], and how we are

but

but as claie in thine hand[b].

[b] Iere. 18, 6 Eccle. 33, 4

Chap 21.

That by the consideration of Gods temporall benefites wee may gather the greatnes of his heauenly blessings.

O Lorde, reueale thy greate mercie towarde mee; shine vpon me yet more and more with thy light, I beseech thee, that more and more I may perceiue the same.

For thy great things by these smallest thinges[a]; and thine inuisible thinges, by these visible creatures are seene[b], O GOD, holie[c], and good[d], our Lord and maker[e].

For if thou prouidest both from heauen, from the ayre, from the earth, from the Sea, from light, from darknes, from heate, from shade, from deaw, from

[a] Pro. 30, 24 25, &c Esaie, 2, 3
[b] Esaie. 5, 16 Rom. 1. 20
[c] Hab, 1. 12
[d] Ier. 33, 11 Lamen, 3, 25 Luke 18, 18 19
[e] Deu. 32, 18 Psal. 100, 3 Eccles. 44, 8

from raine, windes, ſhowers, birdes, fiſhes, beaſtes, trees, and from the diuerſitie of hearbes, and fruite of the earth, and from the ſeruice of all thy creatures which ſerue for mans vſe[f] in their due ſeaſon, to comfort him withal: If Iſaie, thou prouideſt ſo ample, and ſo infinite benefites for this vile[g], and corruptible[h] bodie; ô Lorde, I beſeech thee, howe excellent, & how innumerable ſhall thoſe good things be, which thou haſt prepared for thoſe which loue thee[i], in that heauenlie countrie[k], where wee ſhall ſee thee face to face[l]! If thou doſt ſo for vs in priſon; what wilt thou do in thy palace!

Great[m], and without number doubtles be thy workes[n], ô Lord king of heauen[o].

For ſith al theſe things are exceeding

f Pſa. 8,6,7
g 1 Cor. 15,42 43,&c
h Wiſ. 9,15 Rom. 1,23
i 1 Cor. 2,9 10
2 Eſdr. 4,27
k Heb. 11,13 Reu. 21,1,2
l 1 Co. 13,12 Reue, 22,4
m Pſa. 92,5 Pſalm. 111.2
n Iob. 41.4.5 6.&c
Pſal, 104,24 Eccle. 16,20 21,&c
o 1 Eſd. 4.46 58
Wiſd. 18,15

creedinglie good[p], & delightful, which thou imparteſt as well on the euill, as vppon the good[q]: what ſhall thoſe heereafter bee, which are laid vp onelie for the good?

p Gen, 1, 31 Eccl. 30, 16 33
q Ma, 5, 45 Luke, 6, 35

If thy giftes are ſo infinite and diuers, which in this worlde thou giueſt to thine enemies, as wel as to thy friends; how great and how infinite, how ſweete and howe comfortable ſhall thoſe bleſsinges be, which thou wilt impart onelie vppon thy friends! If we haue ſo much delectation in this time of teares; what ioy wilt thou bring vs on the daie of our mariage[r]! If our priſon haue ſuch pleaſure; how vnſpeakeable ſhall the happines of our countrie be[s]!

r Mat, 22, 1 2.&c Luke, 14. 16 17.&c Reu. 19, 7, 9
s Hebr, 11. 9 10 11,&c 1, Cor, 2, 9

O God, none eie without thee hath ſeen the things which thou haſte prepared for them that

t 1 Cor 2, 9 that loue thee t! for according to the greate nnmber of thy mightie workes, thy goodnes is great which thou hatte laide vp for them which feare thee u.

u Psal. 31, 19 For great art thou, O lord my God, and incomprehensible x,

x Psa. 145, 3 neither is there ende of thy greatnesse, nor number of thy wisedome y, nor measure of thy benignitie: neither is there ende, nor number, nor measure of thy

y Psa. 107, 5

z Psa. 106, 2 blessings z. For as thou art great thy selfe, so is thy liberalitie great, because thou art the reward, and the blessing which they shal haue that fight as they ought to doe a.

a 2 Tim. 2, 5

Chap.22.
That godly ioie taketh awaie all preſent bitternes of the worlde.

O Lord God, ſanctifier of all thy ſaintes [a], theſe are thy great benefits wherwithall thou haſt ſupplied the want of thine hungry children. [a] Eze,37,28

For thou art the hope of the hopeles [b]: the ioy of the comfortleſſe [c]; the glorious crowne of hope [d], prepared for ſuch as ouercome [e]. [b] Pſa,6,2,3 4, [c] 2 co.1,3,4 [d] 1 Pet, 5, 4 [e] Reu. 2, 10

Thou art the euerlaſting fulneſſe [f], which ſhall bee giuen to the hungrie: Thou art the endleſſe comfort, which rewardeſt them that contemne the comfort of this world for thy perpetual comfort [h]. For they who in this worlde receiue comforte, finde [f] Reuel 7,16 17 [g] Matt,5.6 Luke 6, 21 [h] Eſai.65.13 14,&c Matth.5,4 Luke 6,21

find no comfort in the world to come[i]. But such as are tormented here, be there comforted[k]; And suche as suffer with thee[l], do raigne with thee.

For no man can haue pleasure in both worldes[m]; neither can a manne reioyce heere, and heereafter too; but of necessitie hee must forgo the one, which would haue the other[n].

When I consider these things, O Lorde my comforter[o], my soule refuseth comfort in this life[p], that it may bee meete for thine endles comfort. For reason it is that he shoulde forgoe thee, whosoeuer chooseth the comfort of any bee fore thee[q].

Wherefore, O soueraigne truth[r], I beseech thee, suffer me not to delighte in anie vayne pleasure. But my request is, that al other things may waxe bitter

[i] Esay 65,13 14
Luke 6.25
[k] Esay.25.8
Matth,5,4
Reuel.7,17
Reuel.21,4
[l] 2 Tim,2,12
[m] Lu.16,25
[n] Esay 65,13 14
Luke 16,25
[o] 2 Cor.1,3
[p] Psal,77,2
[q] Luk.14.26 27.
Matt.16,24
[r] Iohn 14,6

tomee, and thou alone ſeeme ſweet to my ſoule; becauſe thou art the vnſpeakeable ſweetnes[f], by whome all ſowre thinges are made ſweet. [f] Pſ 119, to 3

For thy ſweetenes made the verie ſtones of the riuer ſweete to Stephen[t].

Thy ſweeteneſſe made the burning grydyron ſweete vnto Laurence[u]. [t] Acts 7. 55 56, &c

[u] Acts and Monumẽts of ỹ church perſecut. 8 page 72

Through thy ſweetneſſe the Apoſtles departed from the Councell[x] reioicing, that they were counted worthie to ſuffer rebuke for thy name. [x] Acts 5, 41

Andrewe went quietlie, and ioifullie to the croſſe[y], becauſe he haſtened vnto thy ſweetnes, [y] Acts and Monumẽts of ỹ church.

The Princes* of thine Apoſtles were ſo filled with this ſweetenes, that for deſire thereof, one choſe the gallowes for his death[z], and the other cheerfullie [*] Therefore Peter is not alone the Prince of the apoſtles [z] Euſeb. lib. 2. cap. 25.

fullie offered his heade to bee strooke off with a sword[a].

For to buie the same, Bartholomew gaue his owne skin[b]. And to taste this in like sorte, Iohn without shrinking backe, supped off a cup of poison.

As soone as Peter had tasted heereof, by and by forgetting all earthlie thinges, he brake out as if hee had beene drunke into these words[c]; Maister, it is good for vs to be heere; if thou wilt, let vs make heere three tabernacles, heere let vs abide still; and enioie thy contemplation, for wee lacke nothing nowe. It sufficeth vs, Lorde, that we see thee. It sufficeth vs to be satisfied with so vnspeakeable sweetnes.

Hee had tasted but one drop of sweetnes; and loathed forthwith all other sweetenes. What thinke

[a] Euseb in ỹ same booke and chap.

[b] Eccle hist. cent, 1. lib. 2 ca. 20, in vita Barthol.

[c] Matt 17.4 Mark. 9,5 Luke 9,33

thinke yee, he would haue ſaid, had he taſted that great ſweetenes of thy godhead, which thou haſt laide vppe for ſuch as feare thee[d]!

[d] Pſa. 31, 19

That virgin alſo, whome wee reade, wente as ioyfullie vnto priſon, as to a banquet, had taſted this thine vnſpeakeable ſweetnes.

This alſo, as I iudge, he had taſted, who ſaide[e], How great is thy goodneſſe, which thou haſt laid vp for them that feare thee! and who admoniſhed, ſaying[f], Taſte yee, and ſee how gratious the Lord is.

[e] Pſal. 31, 19

[f] Pſa. 34, 8

For this is the happineſſe, O Lord our God, which wee truſt thou wilt giue vs, for which continuallie we fight vnder thy baners; for which we are killed all the daie long[h], that to thee wee maylliue in thy life.

[g] 2 Tim. 2, 3
2 Co. 10, 3, 4
[h] Pſal. 44, 22
Rom. 8, 36

Chap.

Chap.23.

That al our trust, and all the desire of our carke should be cast vpon God.

a Iere.14,8 Ierem 17.13

b Psal.42.1,2

c psal.40,17

d Sal song.2 verse 10.13

e psal.142,7

f Iob 34,28 psalm.10,11 12,13

g Mat.6.9,11 Luk.11.2,3

h Psalm,3,4 Psalme 15,1 psalm 43,3 Esay.57,13

O Thou Lord, ỹ hope of Israell [a], the very thing in heart I daily do desire [b], make haste, and tarie not [c].

Arise [d], hasten and come awaie, that thou mayst bring vs out of this prison [e] to praise thy name, & to reioice in thy light.

Listen, O Lorde, to the crie of the teares [f] of thy poore Orphanes that crie vnto thee; O our father [g], giue vs this day our dailie breade, in the strength whereof wee may walke night and daie, and minister the same vntill wee shall approche vnto thine holie mountaine [h]. And I the smalest amõg the little ones of

of thy family, when shal I come & appeare before thy presence [j], O God my father [k], and my strength [l]: that I, whoe praise thee now for a time, may heere after praise thee eternally [m].

[j] Psal. 42, 3
[k] Matt. 6, 9
[l] psal. 46, 1
[m] Reu. 21, 3 4

O blessed should I bee, were I once admitted to beholde thy brightnes [n]! who can shew me such fauor, that thou mayst permit me to come thereunto!

[n] Ioh. 17, 24 1 Cor. 13, 12

I knowe, Lord, I knowe, and acknowledge that I am vnworthie to enter vnder thy roofe: yet for the honour of thy name, destroy not [o] thy seruant which putteth his trust in thee [p].

[o] Psa. 31, 1, 17
[p] Psal. 86, 2

And who shall enter into thy sanctuarie to consider thy power, vnlesse thou open vnto him? And who can open, if thou shut against him [q]? for if thou destroy no man can build againe [r]. And if thou shut man vp, none can

[q] Reuel. 3, 7
[r] Iob. 12. 14

looſe him out. If thou withhold the waters[f], all thinges will drie vp; and if thou ſend them forth, they will deſtroie the earth. If thou bring to nothing all which thou haſt made, who dare control thee for the ſame[t]?

Moreouer the goodnes of thy mercie, wherby thou diddeſt al whatſoeuer thou wouldeſt[u], is euerlaſting[x].

O maker of the world[y] thou haſte made vs[z], therefore gouerne vs we beſeech thee. Thou haſt created vs[a], then deſpiſe vs not, becauſe we are the worke of thine hands[b].

For doubtleſſe, O Lorde our God[c], we ſilly wormes & clay[d] are vnable to enter into the houſe of thine eternitie[e], vnleſſe thou, who of nothing haſt created al things[f], do guide vs ing.

Chap.

[f] Iob.12.15
[t] Iob.11,10
[u] Pſal.115,3 Iob.23,13
[x] Lam.3,22 Pſal.103,17
[y] 2 Mac.7,23 1 Iohn 1,3
[z] Iob.10,8 Iob.33,4 Pſal.119,73
[a] Pſa.100,3
[b] Pſa.138.8
[c] Pſal.7.1,3
[d] Eſai.64,8
[e] Eſai.57,15
[f] Pſa.33,8,9 Pſal.148,2.3 5,&c Reuel.4,11 Reuel.10,6 [g] Iob.36.44

Chap.24.

That our ſaluation commeth from God.

AND I the worke of thine handes[a] proteſt vnto thee in thy feare that I will not truſt in my bow[b], & that not my ſword but thy right hande[c], and thine arme, and the light of thy countenance ſhal ſaue me. Without which I ſhould deſpaire. But thou vvho haſt made mee[d] art mine hope[e] for thou forſakeſt not them[f] vvhich truſt in thee.

[a] Pſa.13.5.8 Eſai. 64. 8
[b] Pſa. 44.6
[c] Pſal. 44.3
[d] pſa. 100. 3
[e] Pſal. 119. 73
[f] vſal. 91.9 Pſa 34 22.

For thou our Lord GOD, art [g] gracious, long ſuffering, and gouerneſt al things by mercie. For although we ſinne[h], yet are we thine: if we ſinne not, vve are thine, for vve are in thy compt.

[g] Wiſ, 15.1
[h] Wiſ, 15.2

For vve, al the ſort of vs, are

[i] Esai 64.6
[k] Psal 39.5
[l] Iob 7.7

but a leafe [i]; and all men liuing are but vanitie [k]. And our life vpon earth [l], is but a blaſt.

Bee not angrie with vs thine Orphanes though wee fall, for thou knoweſt whereof we bee made [m], O Lord our God [n].

[m] Psal.103.14
[n] psal 8.1.9.

O God, whoſe power none can reſiſt [o], wilt thou ſhewe thy ſtrength againſt a leafe which is caried awaie with the winde [p], and wilt thou followe after drie ſtuble? wilt thou, ô eternal king of Iſraell [q], wilt thou condemne a dead dog [r]? wilt thou cõdemn a poore flea?

[o] Iob 9.4 5.&c
Psal.76.1.2. 3.&c
Dani.4.12
[p] Iob. 3.25
[q] Iohn.1.49
[r] 1Sã 24.15

Lorde, we haue heard of thy mercy how thou haſt not made death [s]; nor haſt pleaſure in the deſtruction of the liuing.

[s] Wiſd.1.13

For which cauſe we beſeech thee, O Lorde, ſuffer not that which thou haſt not made, to haue dominion ouer that crea-

ture

ture which thou hast made[t].

[t] Iob.10.8

For if thou art sorie for our damnation, what doth let thee, ô lord, which canst do all things [u], that thou mayest not alwaies reioice for our saluation? If thou wilt[x], thou canst saue me, but I, though I would, cannot.

Iob.33,4 Psal.119,73

[u] Iob.23.13 Psalm 115,3

Matth,8,2 Marke 1,40 [x]

Great is the multitude of the miseries which I am in. For to will is present with mee[y]; but I finde no meanes to perfourme that which is good.

[y] Rom.7,18

Will that good is I cannot, vnles thou wilt[z]; neyther can I doe that I woulde, except thine arme do strengthen me.

[z] Phili.2,13

Againe, sometime I woulde that I can, shoulde not thy will be done in earth as it is in Heauen[a]? Yet knowe I not either what I can or would, vnlesse thy wisedome lighten mee. And though I should haue wil some-

Matth.6.10 Luke.11.2 [a]

time, & power with my knowledge, yet were my wisedome vaine [b], and vnperfect, vnlesse I were assisted by thy true wisedome.

[b] Rom. 8.7
1. Cor. 1, 20

But al things are at thy pleasure, neither can anie resist thy will [c], O Lord God of all flesh [d] which doest whatsoeuer thou wilt both in Heauen, and in Earth, in the Sea, and in al deepe places [e].

[c] Rom. 9.19
[d] Ier. 32. 27
[e] Psal. 135, 6

Wherefore let thy will bee done [f] of vs, who call vpon thy names, least this noble workemanshippe of thine doe perish, vvhich thou hast created for thine own glorie [h].

[f] Mat, 6, 10
Luke, 11, 2
[g] Ier. 15, 16
[h] Esai, 43, 7

And what manne liueth, and shal not see death [i]? shall he deliuer his soule from the hande of the graue; without thou deliuer him, vvhich art the liuely vvaie of all life [k], by vvhome all

[i] Eccl, 17, 8, 9.
Psal. 89, 48
[k] Iohn, 14. 6

things

things do liue[1]. [1] Act.5.17,18

Chap.25.

That mans wil is vnapt vnto al good works, without the grace of God.

FOr I confeſſed euen now howe thou arte the ſtaie of my life [a], O Lorde my God [b], the ſtrength of my ſaluation [c]. [a] Pſal 118.14 Eſaie 12.2 [b] Mat.4.7.8 [c] Pſa.18.1,2 Pſal.140.7

The time vvas when I truſted in mine owne ſtrength, which notwithſtanding was no ſtrength. And ſo when I would haue runne, where I thought I ſtood moſt ſure, there I took the greateſt fall, and came backeward, not forward. And what I thought to attaine, went the farther fro me. Thus trieſt thou my ſtrength by manie ſuche things.

Now I knowe thou haſt inlightened me, for what I thoght I could beſt doe, I founde I was leaſt able for to do it of my ſelfe. For I ſaid, this I will do, and that I will bring to paſſe; but in the end, I could neither do the one, nor the other. Either I had wil, and lacked power[d], or had power, & lacked will; for I truſted to mine own ſtrength.

[d] Rom.7.18

But now I confeſſe to thee, O Lord my God[e], father of heauen and of earth[f], that in his owne ſtrength no man ſhall bee ſtrong[g], becauſe the vaine preſumption of no fleſh ſhall glory in thy ſight[h].

[e] Pſal.7,1,3
Pſal.18,1,2
[f] Mat.11,25
Luke.10,21
[g] 1 Sam.2,9
[h] 1 Cor,1.29

For it is not in man either to will, that he can doe; or to doe that hee woulde; or to knowe, what he would, or can do: But thou Lorde it is which directeſt the ſteps of man[i]; of that man,

[i] Prou.16,9

I

I say which confesseth that he is directed of thee [k], not of himselfe. [k] pro.20,24

Wherefore, by the bowels of thy mercie [l], wee beseech thee saue Lord what thou hast created: for if thou wilt [m] thou canst saue vs, and in thy will resteth the strength of our saluation [n]. [l] Luke 1,78 [m] Matt.8,2 Marke 1,40 [n] Psal.141,9

Chap 26.

The benefits which God hath done for vs of old.

O Lorde, remember thy mercie of old [a], wherewithall thou hast preuented vs from the beginning by thy cōfortable blessings. [a] Psal.25.6

For before I the sonne of thine handmaide [b] was borne, ô Lord mine hope euen from my mothers breasts [c], thou diddest preuent mee [d], preparing a waie [b] Wisd 9,5 [c] Psal. 22.9 10

d Deut.4,1 vvherein I should walke [d], and
2.8 c come vnto ẏ glory of thy house

Thou knewest mee before thou diddest shape mee in the belly [e], & before I came out of
e Psa,139,16 the wombe, thou diddest preordaine of mee whatsoeuer pleased thee. What, and how much is written concerning mee in thy booke lying in the secret place of thy Consistorie, I am vtterlie ignorant, and therefore stande mightilie in feare; but thou knowest. For whatsoeuer I doe looke for, by succession of daies & times a thousand yeeres
f 1 Cor,2,3, hence in this transitorie world[f],
1 Ioh.2,17 is alreadie accomplished in the
g 2 Pet,3,8 sight of thine eternitie [g]; and that which shall bee, is alreadie done.

Nowe then, forsomuch as I stande in this darke night, ignorant of these thinges, feare and trem-

trembling are come vpon me [h], while I see many dangers hang ouer mine heade from all sides; many enemies to hunt after my soule [i], & an innumerable multitude of miseries to beset mee round about in this mortall life. So that, were not thou present to assist me in these euils, I shold vtterlie despaire. But I haue a great confidēce in thee, ô most gratious Prince [k], my God [l]: & the consideration of the multitude of thy compassions [m] doth comfort mine heart. And the former signes of thy goodnesse, which before I was borne, preuented mee [n], and at this time cheefelie do shine vpon me, doe assure mine heart of better, and more perfect blessings to come, which thou reseruest for such as loue thee [o]; so that I may reioice in thee [p], O Lord my GOD [q], mine

[h] Psal. 55. 5
[i] Psalm. 91. 3
[k] Reuel. 1. 5 Reue. 19. 16
[l] Psal 7. 1. 3
[m] Ps. 1. 51. 1
[n] Ps. 139. 3 14 15. &c
[o] 1 Cor. 2. 9 Iames 1. 12
[p] Psal. 32. 11 Ioel 2. 23 2 Cor. 1. 31
[q] psal. 7. 1. 3

mine holy and liuely ioy, wherby my youth is comforted.

Chap.27.

Of Angels appointed for the custodie of men.

FOr thou dideſt loue me intirelie, O my loue; before I loued thee[a]; thou diddeſt create mee after thine owne image[b], and aduance me aboue al thy creatures[c].

Which dignitie I ſhall then keepe, when I knowe thee, for whom thou haſt made me[d].

Beſides thou makeſt thy ſpirits meſſengers[e] for my ſake, to whome thou haſt giuen charge ouer me[f] to keepe me in all my wayes, that I hurt not my foote againſt a ſtone.

For theſe are the watchmen ouer the walls[g] of the citie newe Ieru-

[a] 1 Ioh. 4 19
[b] Gen. 1, 26, 27
Eccleſ. 17, 3
Coloſ. 3, 10
[c] Gen. 1, 28, 29
Pſalme. 8. 4, 6 &c
Eccleſ. 17, 1, 2, &c
[d] 1 Cor. 3, 23
[e] Pſal. 104, 4
[f] Pſa. 91, 11, 12
Matth. 4, 6,
[g] Iſa. 62, 6

Ierusalem, & of the mountains about the same, which tend and keepe watch ouer thy flocke, least hee as a Lion make a praie of our soules, while there is none to deliuer; he, I meane that old serpent [h], our aduersarie the diuel, who as a roaring Lion walketh about, seeking whome hee may deuoure [i].

[h] Reu.12,9

[i] 1 Pet.5.8

They are the Citizens of the blessed citie Ierusalem on high aboue [k], which is the mother of vs all, sent foorth to minister for their sakes who shall be heirs of saluatiō [l], that they may deliuer such from their enemies, and keepe them in all their waies [m]. For they loue their fellow Citizens by whome they looke to haue the breach of their destruction repaired.

[k] Gala.4.26

[l] Hebr.1,14

[m] psa.91,11

And therfore with great care and watchfulnes they do stand about

about vs at all houres, and places, succouring, and prouiding for our necessities; yea, full carefullie do they run betweene vs, and thee, ô Lord.

For they walke with vs in all our waies, they goe in and out vvith vs, diligentlie considering, how godly, and howe honestlie we do walke in the middes of a naughty and crooked generation[n]; how earnestly we seek the kingdom of God, and the righteousnes thereof[o]; vvith what feare & trembling we do serue thee[p]; & how our harts reioyce in thee, ô Lord[q].

[n] phil. 2, 15
[o] Mat. 6. 33
[p] psal. 2, 11
[q] Zech. 10, 7

Those which labor they strēgthen; those which rest they protect; such as fight they encourage; they crowne such as ouercome; they reioyce with such as reioice[r], such I meane as reioice in thee[s], and they suffer vvith such

[r] Ro. 12, 15
[s] philip. 4. 4

ſuch as ſuffer, I ſaie, vvith ſuch as ſuffer for thy name ſake[t]. Great is ỹ care which they haue of vs! Great is the affection of their loue toward vs! [t] 1 pet.2.19 20 1 pet.4,14 15

And all this for the honour of thine ineſtimable good wil wher vvith thou haſt loued vs. For they loue thoſe whō thou doſt loue; they keepe thoſe whome thou doeſt keepe; they forſake thoſe whom thou doeſt forſake; neyther can they abide ſuch as worke iniquitie; becauſe thou alſo hateſt all them that worke iniquitie[u], and wilt deſtroie thē that ſpeake lies. [u] Pſal.5.5,6

When we do well, the angels reioice, but the Diuels are ſad; when wee doe ill, the diuels reioice; but the Angels are ſad: For there is ioie among the Angels for a ſinner ỹ conuerteth[x]: and ioie to the Diuell for a iuſt [x] Luke 15.7 20

man

man that forsaketh repentance.
Grant therefore, O father[y], that
they may alwayes reioice ouer
vs, that both thou alwaies maist
be glorified in vs, and wee may
be brought with them into thy
folde[z], that togither wee may
praise thy name, ô Creator both
of men[a], and angels[b].

These things I confesse before
thy maiestie, praysing thee for
them. For great are these thy be
nefits which thou hast honored
vs withall, in giuing vs thy spi-
rits[c] to bee messengers for our
seruice.

For thou hadst giuen whatso-
euer is contained vnder the cope
of heauen[d], yet thoughtest thou
all that too little, vnlesse withal
thou addest those thinges which
are aboue heauen.

For this benefit praise the lord,
al ye his Angels[e]; praise him all
yee

[y] Matt 6,9 Luke 11.2 Roma 8.15 Galath 4,6
[z] Ioh 10,16
[a] Iohn,10,8 Iob.33,4 psal,100.3 Psa.119,73
[b] Psal.148.1 2.&c 5
[c] psal.104,4 Hebru.1,7
[d] Gene,1,28 29 Psalm,8.4 6,&c
[e] ps.103,20 Psal.147,2

yea his workes [f]; yea let all thy saints blesse thee [g].

[f] Ps 103, 22
[g] Ps. 145, 10

O our glorie [h] thou haste exceedinglie honoured, enriched, and glorified vs with manifolde benefits [i].

[h] Iudit. 15, 9
[i] Psa. 115, 17, 18

O Lord, how excellent is thy Name in all the worlde [k]! For what is man ẏ thou art mindfull of him [l], and the sonne of man, that thou visiteſt him! For thou the ancient truth haſt ſaid [m], My delite is with ẏ children of men.

[k] Psalm. 8. 1
[l] Psal. 8, 4 Iob. 7. 17
[m] Pro. 8, 31

Is not man rottennesse, and the sonne of man a worme [n]? Is not euery man liuing meere vanity [o]? yet thou thinkeſt it good to open thine eies vpon such [p], & causeſt him to enter into iudgement with thee.

[n] Iob. 25, 6
[o] Psal. 39. 5
[p] Psal. 144, 4 Iob. 14, 3

Chap.

Chap, 28.
Of Gods bottomles predestination and foreknowledge.

[a] Ecc.24.33 Prou.8,27 28,&c Eccles.24.6 [b] Esay 40.12

THeach me, ô bottomleſſe deepe[a], ô wiſedome which haſte made al things[b], & weighed the mountaines in a weight[c], and hanged the maſſe of the earth by three fingers in a balance.

[d] Wiſd.9,15

Lift vp the maſſe of this bodie[d] which I carry about, by thy three inuiſible fingers vnto thy ſelfe, that I may ſee and knowe how excellent thou art in all the world[e].

[e] Pſalm.8, 1 Iob.5.17

O moſt auncient light which diddeſt ſhine before all light in the holie mountaines of thine old eternitie, to which al things before they were made, were naked

naked & open[f]! O light, which canſt abide no ſpots, inaſmuch as thou art without ſpots, and moſt pure! what delight canſt thou take with man[h]! what cõmunion hath light with darkeneſs[i]! vvhere is thy delighte in man? In what part of mee haſt thou prepared a meete ſanctuarie for thy ſacred maieſty, wherinto when thou goeſt, thou maieſt delight thee to thy contentment? For meete is it that thou ſhouldeſt haue a pure parlour, who art the purifying vertue[k], who canſt not bee ſeene, much leſſe poſſeſſed, but of the pure in hart[l].

But vvhere is there ſo pure a temple in man[m], that it may receiue thee which ruleſt ỹ world [n]! who can bring a cleane thing out of filthines[o]! But thou alone who only art pure.

[f] Heb. 4. 8
[g] Hab. 1. 13
[h] prou. 8, 31
[i] 2 Cor. 6, 14
[k] Pſal. 19. 12. Pſalm. 32, 7. Titus 2, 14
[l] Matth. 5, 8. Pſal. 24. 3. 4
[m] 1 Co. 3. 16. 1 Cor. 6. 19. 2 Cor. 6. 16
[n] 2 Mac. 7, 9
[o] Iob, 14, 4

For

For who can be cleanſed by the vncleane [p] ? For according to the law which thou gaueſt to our fathers in the mount out of the middes of fire [q], and in the cloude couering the darkeſome water, Whatſoeuer toucheth an vncleane thing ſhall bee vncleane [r].

But all of vs are as the clothe of a menſtruous vvoman [s], we proceede out of a corrupt and filthie maſſe; and beare in our foreheds the ſpot of our vncleannes, the which wee cannot hide eſpeciallie from thine eies, who ſeeſt all things [t].

So then we cannot be cleane, vnleſſe thou make vs cleane [u], who only art cleane [x].

And of vs the ſonnes of men thoſe onlie thou makeſt cleane, in whome it hath pleaſed thee to make thine abode [y], whome by

[p] Ecc. 34, 4
[q] Deut. 5, 22 23, 24
[r] Leui. 22, 4 5, 6 Nom. 19, 22
[s] Eſay 64, 6
[t] Ecc. 23, 19 pſal. 94, 7, 8 9
[u] pſa. 51, 2, 7 Titus 2, 14
[x] Reuel. 4, 8 Reuel. 15, 4
[y] Rom. 8. 9 2 Tim. 1, 14

by the bottomlesse and secret depth of the incomprehensible iudgementes of thy wisedome, which are alwaies iust, though they be secret, thou hast without any merits of theirs predestinated before all world[z], called[a] out of the world[b]; iustified[c] in the worlde; and after the world thou wilt glorifie them. Yet dost thou not this to al mē, which makes the wise of this world[d] euen to wonder, and to be astonished. And I also Lord, when I thinke hereof, am vtterlie agaste and amazed at the deepenes of the riches[e] both of thy wisedome and knowledge. How vnsearchable are the iudgements of thy righteousnes! thy knowledge is aboue my reach. For of the same claie thou hast made some vessels vnto honor[f], & some to euerlasting infamie.

[z] Ephe, 1,4
[a] Ro. 8, 30
[b] Ioh, 17,6
[c] Ro. 8, 30
[d] Luk, 1 6,21
[e] Ro. 11, 33
[f] Ro. 9, 21

Ther-

Therefore whom out of ma-
[g] Eze.36.24 nie thou haſt takens into an ho-
lie temple for thy ſelfe, thoſe
thou doſt cleanſe, pouring vpon
[h] Eze,36.25 them cleane water [h], whoſe
names and number is knowne
[i] Pſa,69,28 Philip. 4,3 to thee [i], which alone counteſt
[k] Pſa 147.4 the number of the ſtars [k], and
[l] Luk,10,20 Reuelat. 3.5 calleſt them by all their names;
Reu,20.12 who alſo be written in the booke
Reue 21.27 of life [l]; who cannot periſh [m]; to
[m] Ioh.10.27 28 whom al things worke togither
[n] Ro.8.28 for the beſt [n], yea verie wicked-
neſit ſelfe. For when they fall,
they be not bruſed into peeces,
for thou putteſt vnder thine
hand [o], thou wilt keepe al their
[o] Pſ. 37.24 [p] Pſa,34.20 bones [p], ſo that not one of them
ſhal be broken.

But a moſt vile death haue
the wicked, they I ſaie, whome
in the great deepe of thy ſecret
[q] Pſalm.6.6 iudgments [q], vvhich are alwaies
righteous, thou diddeſt fore-
know,

know, euen before thou diddest make either the heauen, or the earth, should euerlastinglie bee damned, the number of whose names & naughtie merits thou knowest, who hast counted the number of the sand of the sea [r]; and sounded the verie bottome of the deepe, whome thou hast giuen vp to their vncleannesse [s], to whom al thinges worke togither for ỹ worst, yea euen their praier is abhomination [t]; so that albeit they should ascend vp to the very heauens [u] and lift their heade aboue the cloudes, and make their neaste amonge the starres; yet shall they bee cast awaie in the end like dung.

[r] Eccl.1.2.9

[s] Rom.1.24

[t] Prou.28.9

[u] Obadi.1.4

Chap.

Chap. 29.

Of such as once were godlie, and afterward proued wicked *and contrariwise.*

GReat are these thy iudgements, ô Lorde God, O iudge righteous [a] and strong, which iudgest right [b], and doest thinges that are vnsearchable [c] and deepe: the which when I consider al my bones do shake.

[a] Psal. 67, 4 Tob 3. 2
[b] Psalm, 9, 4
[c] Iob 5, 9 Iob. 37, 5 6, & c

For there is not a man vpon earth sure, that wee can serue thee godlie & purelie in feare [d], and reioyce before thee in trembling all the dayes of our life: that there shoulde bee neither seruice without feare, nor ioie without trembling; and that he which hath girded his harnesse may not boast himselfe [e] as hee that hath laide it off; neither in deede

[d] Psalm, 2. 11
[e] 1 Ki, 20, 11

deede that anie fleſh ſhould reioice in thy preſence[g] but ſhake and tremble before thee[h], inaſmuch as no man knoweth whether he be worthie loue or hatred[i], al thinges being kept vncertaine till the time to come.

[g] 1.Cor. 1, 29.
[h] Pſalm. 2, 11
[i] Eccleſ. 9.1

For, Lorde, we haue not onlie hearde our fathers tell, but haue ſeene alſo with our eyes, which thinge I cannot vtter without trembling, nor confeſſe without feare, how many heretofore haue climed in manner vp into heauen[k], and made their neaſt among the ſtars[l], which afterward fell downe headlong euen to hel[m], and vvere hardened in wickednes.

[k] Amos 9.2
[l] Obad. 1,4
[m] 2.pet. 2,4
Iude verſe 6

We haue ſeene the ſtarres fall from heauen through the violent ſtroke of the dragons tail[n]. And we haue ſeene ſome lying in the duſte of the earth[o], who

[n] Reue. 12,4
[o] Pſal. 113,5 6,7
1.Sam. 2,6,7 7
Luke 1,46 48 48,&c

ſodenlie by thine helping hand, O Lorde, haue wonderfully aſcended.

We haue ſeene the liuing, dyeng: and the dead, riſing from death: we alſo haue ſeene them which walked among the ſons of God, in the mids of ſtones of fire [p], euen as claie to haue vaniſhed to nothing.

[p] Eze.28,14 16

We haue ſeene light become darknes, and darknes come out of light: becauſe publicans and harlots doe goe before the inhabiters into the kingdome of God [q]; and the children of the kingdome [r] are caſt into vtter darknes.

[q] Mat 21,31
[r] Mat,8,12

And how commeth al this to paſſe, but euen becauſe they mounted vp vnto that hil, whereinto the firſt aſcended an Angel [f], and came downe a diuell.

[f] Eſay.14,12

But, Lorde, whome thou haſt prede-

predestinate, them thou hast called[t], and sanctified, & cleansed, that they may bee a meete dwelling place[u] for thy maiestie, with whom and in whome thy holie and pure delight is[x], in whome thou takest pleasure, and reioycest their youth, dwelling with them[y] in their remembrance, that they may be thine holie temple[z]: which doubtles is no small commendation of our humanity.

[t] Rom. 8, 30
[u] 1 cor. 3, 16
[1] Cor. 6, 19
[x] Prou, 8, 31
[y] 2 cor, 6, 16
[z] 1 cor, 3, 16

Chap. 30.

That the soule of a faithfull man is the sanctuarie of God.

FOr the soule, which ye hast created[a], not of thy selfe, but by thy word[b]; not of the matter of anie element, but of nothing, the which is reasonable, of vnderstan-

[a] Gen. 1, 26
[27] Colos. 3, 10
[b] Iohn 1, 3

ding, ſpirituall, liuing alwaies, and euer moouing, which thou haſt ſealed with the light of thy countenance, and hallowed by the vertue of thy baptiſme, is made ſo capeable of thy glorie, that thou alone, and nothinge
[a] Pſa,42,1,2 elſe can ſatisfie the ſame[c].

And when it hath thee, it hath her harts deſire; neither is there anie outwarde thinge beſide, which it would wiſh. But while it deſireth any outwarde thing, it is a manifeſt argument, that thou art not within. For if thou bee hadde, it can wiſhe for no more[d].

[d] Reu.7.17
Reuel.21,4
[e] Iam 1,17

For inaſmuch as thou art the ſoueraigne[e], yea al that good is; it hath nothing which it may wiſhe for more, but enioyeth thee, who art al that good is.

Nowe if it couet not after all that good is, it reſteth that it muſt

muſt couet after ſome thing, which is not al that good is; and ſo conſequentlie not the ſouereigne good; and ſo not God, but rather a creature.

And as long as it deſireth a creature, it is alwaies hungrie. For although it haue what it can deſire of creatures; yet remaineth it emptie. For there is nothing which can fulfil it, but thou alone[f], after whoſe image it was created[g].

And thoſe thou filleſt which deſire nothing beſide thee; and makeſt them meete for thee, holie[h], bleſſed[i], vndefiled[k], and the friends of God[l], which do iudge al things but as doong [m]that they may win thee alone.

For this is the bleſsing which thou haſt beſtowed vpon man; this is the honor wherwith thou haſt exalted him among all, yea,

[f] Pſ. 42, 1, 2
[g] Gen. 1, 26 27 Wiſd. 2, 23. Eccl. 17, 1. 3
[h] Pſal. 31 23, Philip. 4. 22
[i] Rō. 4. 7. 8
[k] Ephe. 1, 4
[l] Iſaie. 41, 8 Wiſd. 7. 27 Ioan. 15, 14 15
[m] Phil. 3. 8

[n] Psalm.8.1 3.&c. and aboue all creatures [n], that thy name may bee woonderfull throughout all the world.

[o] Ps.18.2,6 [p] Dan.7.27 [q] Eldr.6.31 Hebru.7.1 [r] Matt.19.16 17 Mark.10.17 18 [s] Dani 7.27 [a] Cori.5.18 Reuel.4.8 [f] Genes.3.1 Colos.3.10

Behold, O Lord my GOD [o], who art most hie [p], most righteous [q], almightie [r], nowe haue I found the place where thou inhabitest, it is euē the soule which thou haste created after thine owne image and similitude [s], which doth seeke and long after thee alone: not the soule which neither seeketh nor desireth thee

Chap.31.

That God neither by the outward nor inward senses can be found out.

[a] Ps.119.176

IHaue gone astraie like a lost sheepe [a], seeking thee without, who art within. And much haue I laboured to finde

find thee without me, and thou dwellest within mee [b], at leastwise if I had a lust to thee. [b] Rom.8.9

I went about by the lanes, and by the streets [c] of the citie of this world, seeking thee, but I found thee not. Because I sought thee not rightlie without, who art within. [c] Sal.song 3.verse 2.

I sent abroad my messengers, namelie al mine outwarde senses to seeke thee; yet did I not finde thee; because I sought amisse.

For now do I see, ô my light [d], O God, which hast inlightened me [e], I see nowe that I did not well in seeking thee by them. For thou art within, yet coulde they not tell me, where thou camest in [f]. [d] Esai.60.19 Micah.7.8 [e] Iohn.1.9 [f] Iob.9.11.

For mine eies doe tell me; If he had no color, he entered not by vs; Mine eares do tel me; If

he made no noise, he passed not by vs: My nose telleth me, if he had no sent, hee came not by me: My tasting saith, if hee had no sauor, he entered not by me; likewise my feeling doth saie, If he had no bodie, aske not mee the question.

Therefore, O my God, these things are not in thee, For it is neither the faireneſſe of bodie, nor the beautie of time, nor the brightnes of light, nor the freshneſſe of colour, nor the melodie of musicke, nor anie thing elſe which is pleasant to the eare; it is neither the fragrācy of flours, nor the smell of ointmentes or spices, nor the sweetenes of honie or Manna, delightfull to the taste; neither is it thoſe thinges which are louelie to be touched or embraced; nor finallie anie thinge subiect to these senses

which

which I seeke, when I seeke my God. Be it far fro my thought, that I should think these things to be my God, which are comprehended of the senses euen of brutish creatures.

And yet when I seeke my God, I seeke for all that a certaine light excelling all light, which the eye cannot comprehend; a certaine sounde excelling al sound, which the eare cãnot conceiue; a certaine sente, surpasing all sente, which the nose cannot discerne; a certaine sweetenes, excelling all sweetenes, which no tast can iudge of; and a certaine imbracement, aboue al imbracement, which no feeling can reach vnto. 1 Cor. 2, 9

For this light shineth, where no place is to containe it; This voice soundeth, where no ayre is to carrie it; this sente giues a

sent, where no wind is to waste it; this sauor sauoreth, where no taste is to eate it; and this embracing is selc, where it is not sundered. This is my God, and there shall none other be compared vnto him[h]. This doe I seeke, when I seeke my God; This do I loue, when I loue my God.

[h] Baru.3,35.

Too late haue I loued thee, ô beautie so old and yet so fresh, too late haue I loued thee! Thou wert within, and I was without where I sought thee; and I deformed, as I am, rushed vppon these goodly things[i] which thou hast made[k].

[i] Gene.1.31 Eccl. 39,16 33
[k] Gen.1,1,2 3,&c Psal, 148, 1 2,&c Eccle,18,1

Thou wert with me, but I was from thee. Those thinges kept me aloofe frō thee, vvhich could not be but in thee[l].

[l] Acts.17,25 28

I went al about seeking thee and forsaking my selfe for all things

things.

I asked the earth if it were my God; and it answered, No: and al things in the earth confessed the same.

I asked the sea, & the deepes, and al things creeping in them; but they answered, We are not thy God, seeke him aboue vs.

I asked the puffing ayre, and the whole aire with all the dwellers in the same made mee this answere; Anaximenes is deceaued[m]: for I am not thy God.

I asked the heauen, the sunne, the moone, and the starres: and they saide, Neither bee we thy God.

Then said I vnto al those which stande about the doores of my flesh; Tell me, I pray you, what thinke yee of my God? tell me somewhat of him? and they all answered with a loud voice. He hath

[m] Anaximenes was of opinion that the aire was God, as Augustin here, and Theod. in his book de principiis doth record.

n Psa.100 3 hath made vs[n].

Then said I to the masse of the whole world, Tel me, art thou my God or no? And it answerd with a mightie voice, I am not; but through him I am whome thou seekest in mee; Hee hath o 1oh.1,3.10 Hebru 11,3 made mee [o]; seeke him aboue p 2 Mac 7,9 me, by whom I am now ruled[p] and was once created.

The asking of the creature is the deepe consideration of thē: their answere, is the testimonie which they yeeld of God. For al things cry, God hath made vs[q].

q Gen.1,1,2 |3.&c Psa,136,1,5 6,&c Eccles.18,1 Actes 14,15 Acts 17,24 r Rom,1,20 s Genes.27 Genes.5,1 t Wisd 7,1 2 Esdr.7,14 15 Actes 14,15

For, as the Apostle saith[r], the inuisible things of God are seen by the creation of the worlde, being considered in his works.

Then I returned vnto my selfe and went into my selfe, and said thus to my selfe, what art thou? I answered my selfe and said, A man reasonable[s], and mortall[t].

Then

Then began I to diſcuſſe what that ſhould be, & ſaid: Whence is this kind of creature, ô Lorde my God[u]? whence but of thee? Thou haſt made mee[x], and not I my ſelfe.

What art thou? Thou I mean by whom I liue[y] nay thou by whom al things do liue[z], what art thou? Verelie, thou, Lorde my God[a], art the true[b], and onlie God[c], almightie[d], euerlasting[e], incomprehenſible[f], and infinite[g], liuing alwaies[h], and dying in no part of thee; thou inhabiteſt the eternitie[i], and art wonderfull in the ſight of Angels[k], thou canſt not bee vttered[l], nor found out[m], nor named; thou art a liuing God[n], a true God[o], a terrible & ſtrong God[q], knowing neither begin-

[u] Pſa.7,1, 3
[x] Pſ.100,3
[y] Act,.17.28
[z] Pſa,145,15
Acts.17,25
[a] Pſal.18,2,6
Matt.4,7,10
[b] Exo.34,6
Iere.10,10
Iohn,17.3
[c] 2 kin.19 15
19
Pſal.86.10
[d] Pſa.115,3,
Pſalm,93.7
Pſa.102,11
12
[f] Pſal.139,6
7.&c
[g] Eccl.18,1
[h] 1 Tim 1,17
[i] Eſay.57,15
[k] pſal. 89.7
[l] pſal.193,6
[m] Iob 9,10
11,&c
[n] Eſay 37.4
17
Ierem.4,2
Hebru.9,14
Rem.3,9,28
Deut.7.21

[o] Exod,34,6,Iohn,17,3, [p] Exod,15,11.
[q] Pſal.7.12.13.Eſai.13.14.

ning

ding, ſpirituall, liuing alwaies, and euer moouing, which thou haſt ſealed with the light of thy countenance, and hallowed by the vertue of thy baptiſme, is made ſo capeable of thy glorie, that thou alone, and nothinge
[c] Pſa, 42, 1, 2 elſe can ſatisfie the ſame[c].

And when it hath thee, it hath her harts deſire; neither is there anie outwarde thinge beſide, which it would wiſh. But while it deſireth any outwarde thing, it is a manifeſt argument, that thou art not within. For if thou bee hadde, it can wiſhe for no
[d] Reu. 7. 17 more[d].

Reuel. 21, 4 For inaſmuch as thou art the
[e] Iam 1, 17 ſoueraigne[e], yea al that good is, it hath nothing which it may wiſhe for more, but enioyeth thee, who art al that good is.

Nowe if it couet not after all that good is, it reſteth that it

muſt

muſt couet after ſome thing, which is not al that good is; and ſo conſequentlie not the ſoueraigne good; and ſo not God, but rather a creature.

And as long as it deſireth a creature, it is alwaies hungrie. For although it haue what it can deſire of creatures; yet remaineth it emptie. For there is nothing which can fulfil it, but thou alone[f], after whoſe image it was created[g].

And thoſe thou filleſt which deſire nothing beſide thee; and makeſt them meete for thee, holie[h], bleſſed[i], vndefiled[k], and the friends of God[l], which do iudge al things but as doong [illegible] that they may win thee alone[m].

For this is the bleſsing which thou haſt beſtowed vpon man; this is the honor wherwith thou haſt exalted him among all, yea,

[f] Pſ.42.1,2
[g] Gen.1,26 27 Wiſd.2,23. Eccl.17.1.3
[h] Pſal 31 23, Philip.4. 22
[i] Ro. 4.7. 8
[k] [illegible]
[l] Iſaie.41.8 Wiſd.7.27 Iohn.15, 14 15
[m] Phil.3.8

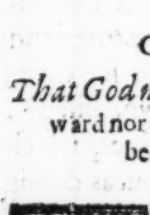
and aboue all creatures [n], that thy name may bee woonderfull throughout all the world.

Behold, O Lord my GOD [o], who art most hie [p], most righteous [q], almightie [r], nowe haue I found the place where thou inhabitest, it is euē the soule which thou haste created after thine owne image and similitude [s], which doth seeke and long after thee alone: not the soule which neither seeketh nor desireth thee

n Psalm.8.1 3.&c.
o Ps.18.2,3,6
p Dan.7.22
q Esdr.6.31 Hebru.7.1
r Matt.19.16 17 Mark.10.17 18
s Dani 7.27 2 Cori.5.18 Reuel.4.8 Genes.5.1 Colos.3.10

Chap.31.

That God neither by the outward nor inward senses can be found out.



I Haue gone astraie like a lost sheepe [a], seeking thee without, who art within. And much haue I laboured to finde

a Ps.119.176

find thee without me, and thou dwellest within mee [b], at leastwise if I had a lust to thee.

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I went about by the lanes, and by the streets [c] of the citie of this world, seeking thee, but I found thee not. Because I sought thee not rightlie without, who art within.

[c] Sal. song 3. verse 2.

I sent abroad my messengers, namelie al mine outwarde senses to seeke thee; yet did I not finde thee; because I sought amisse.

For now do I see, ô my light [d], O God, which hast inlightened me [e], I see nowe that I did not well in seeking thee by them. For thou art within, yet coulde they not tell me, where thou camest in [f].

[d] Esai.60.19 Micah.7.8 [e] Iohn. 1.9

[f] Iob.9.11.

For mine eies doe tell me; If he had no color, he entered not by vs; Mine eares do tel me; If

he made no noiſe, he paſſed not by vs: My noſe telleth me, if he had no ſent, hee came not by me: My taſting ſaith, if hee had no ſauor, he entered not by me; likewiſe my feeling doth ſaie, If he had no bodie, aske not mee the queſtion.

Therefore, O my God, theſe things are not in thee. For it is neither the faireneſſe of bodie, nor the beautie of time, nor the brightnes of light, nor the freſhneſſe of colour, nor the melodie of muſicke, nor anie thing elſe which is pleaſant to the eare; it is neither the fragrācy of flours, nor the ſmell of ointmentes or ſpices, nor the ſweetenes of honie or Manna, delightfull to the taſte; neither is it thoſe thinges which are louelie to be touched or embraced; nor finallie anie thinge ſubiect to theſe ſenſes

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[m] Anaximenes was of opinion that the aire was God, as Augustin here, and Theod. in his booke de principiis doth record.

n Pſa, 100 3 hath made vs[n].

Then ſaid I to the maſſe of the whole world, Tel me, art thou my God or no? And it anſwerd with a mightie voice, I am not; but through him I am whome thou ſeekeſt in mee; Hee hath o Ioh.1,3.10 Hebru 11,3 made mee[o]; ſeeke him aboue me, by whom I am now ruled p 2 Mac 7, 9 and was once created.

The asking of the creature is the deepe conſideration of the: their anſwere, is the teſtimonie which they yeeld of God. For al things cry, God hath made vs[q], q Gen.1,1,2 3,&c Pſa,136,1,5 6,&c Eccleſ. 18,1 Actes 14, 15 Actes 17,24 For, as the Apoſtle ſaith[r], the r Rom,1, 20 inuiſible things of God are ſeen by the creation of the worlde, being conſidered in his works.

Then I returned vnto my ſelfe and vvent into my ſelfe, and ſaid thus to my ſelfe, vvhat art thou? I anſwered my ſelfe and ſaid, A man reaſonable[ſ], and mortall[t]. f Gene,v,27 Geneſ. 5,1 t Wiſd 7,1 2 Eſdr.7, 14 15 Actes 14,15

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Then began I to diſcuſſe what that ſhould be, & ſaid: Whence is this kind of creature, ô Lorde my God [u]? whence but of thee? Thou haſt made mee [x], and not I my ſelfe.

What art thou? Thou I mean by whom I liue [y] nay thou by whom al things do liue [z], what art thou? Verelie, thou, Lorde my God [a], art the true [b], and onlie God [c], almightie [d], euerlaſting [e], incomprehenſible [f], and infinite [g], liuing alwaies [h], and dying in no part of thee; thou inhabiteſt the eternitie [i], and art wonderfull in the ſight of Angels [k], thou canſt not bee vttered [l], nor found out [m], nor named; thou art a liuing God [n], a true God [o], a terrible [p] & ſtrong God [q], knowing neither begin-

[u] Pſa.7,1, 3
[x] pſ.100,3
[y] Act,.17.28
[z] Pſa,145,15
Actes 17,25
[a] Pſal.18,3,6
Matt.4,7,10
[b] Exo.34,6
Iere.10,10
Iohn,17,3
[c] 2 kin.19 15 19
Pſal.86.10
[d] Pſa.115,3,
Pſalm,9.7
Pſa.102,11 12
[f] Pſal.139,6 7.&c
[g] Eccl.18,1
[h] 1 Tim.1,17
[i] Eſay.57,15
[k] pſal. 89.7
[l] pſal.193,6
[m] Iob 9, 10 11,&c
[n] Eſay 37,4 17
Ierem.4,2
Hebru.9,14
Reu.3,9,10
Deut.7.21

[o] Exod,34,6,Iohn,17,3,[p] Exod,15,11. [q] Pſal.7.12.13.Eſai.1,24.

ning

ning[r] nor ende[s]; the beginning and the end of all things[t]; who art before the world[u], and from euerlasting to euerlasting[x].

Thou art my God[y], and the Lord of al which thou hast created[z], with thee are the causes of al stable things; with thee do the originals of all changeable things abide vnchangeable; & with thee doe the groundes of reasonable, vnreasonable, and temporall thinges continue for euer.

O my God, tel me thine humble seruant, O merciful God tell thy seruant, euen by thy great mercies, I beseech thee, tell me, whence is this kind of creature if not of thee? Shall anie man be his owne maker[a]? Haue anie either beeing, or life, but from thee[b]? Art not thou the principal being, from whom all being doth

r Prou. 8,22
s psa. 102, 11 12
t Reuel 1,8
u Ecc, 24.12
x Eccl. 41, 21
y Deut. 6 13 16
z 2 Ma. 7,9
a psa. 100. 3
b Acts, 17, 25 28

doth proceed[c]? For whatsoeuer is, it is of thee, because without thee there is nothing.

[c] Iam.1.17

Art not thou the welspring of life[d], fro which floweth all life? For whatsoeuer liueth, doth liue through thee[e]: because without thee nothing doth liue. Therefore, ô Lord, thou hast made all things.

[d] Psal.36,9 Iohn.4,14
[e] Act.17.28

What? shal I aske who hath made mee? Thou Lorde, hast made me[f], without whom nothing was made[g]. Thou art my maker, & I thy workmanship[h].

[f] Psal.100,3 psal 119,73
[g] Iohn.1,3
[h] Psa.139,13 14.&c Wisd.2,23.

Thankes be to thee, ô Lorde my God, through whom I liue, & through whom all things doe liue, because thou hast made al. Thankes[i] be to thee, ô my maker: for thine handes haue made me, and facioned me[l]. Thankes be to thee, ô my light[k]; because thou hast inlightened me; where

[i] Iob.10,8 psal. 119.73
[k] 1 Ioh.1,5. 7 Iohn.8, 12
[l] 1 Ioh.1,5. 7

by

by I haue founde both thee and my selfe. Where I found my selfe, there I knewe my selfe; where I founde thee, there I knewe thee; and where I knew thee, there thou didst inlighten me. Thankes be to thee, ô my light, for inlightening me. But what is it that I saide, I knewe thee? Art not thou a God incomprehensible[l], vnmeasurable[m], the king of kinges[n], and Lord of lordes, who alone hast immortalitie[o], and dwellest in the light that none can attaine vnto[p], whome neuer man saw, neither can see? Art not thou an hidden God, whose glory is past finding out; art not thou best knowne, and a wonderfull beholder of thy selfe?

[l] Iob. 25. 8, 9
[m] psal. 139. 7 8, 9
[n] 1 Ti. 6, 15 Reuel. 17. 14 Reuel 19, 16
[o] 1 Tim 1. 17
[p] 1 Ti. 6. 16

Who then knowes that which he neuer sawe? For thou hast saide in thy truth, No man shall

shall see mee and liue ? : Thy Prophet hath said thorough thy truth, No man hath seen God at anie time[r]. Who then knowes that, which hee neuer sawe? And thy truth it selfe [s]hath said, No manne knoweth the sonne but the Father [t]: neither knowth anie man the Father but the Sonne. Thy Trinitie alone, which is aboue all knowledge, is perfectlie knowne onelie to it selfe.

[q] Exo. 33, 20
[r] 1 Joh. 1, 18
[s] Iohn. 14, 6
[t] Matt. 11, 27

Then what is it, that I, a man like to vanitie [u], haue saide, I knowe thee? For who knowes thee, but thy selfe alone?

[u] Psa. 144, 4

For thou, God alone, in thy most holie and heauenlie word art said to bee almightie [x], passing prayse worthie [y], passing glorious, passing honourable, passing hie [z], beyond all being. For thou art founde seperessentiallie,

[x] Gen. 35, 11 Eccl. 43, 1, 2 3, &c. Reuelat. 4, 8
[y] Psal. 95, 4 Psal. 145, 3
[z] Gen. 14, 18 Luke, 1, 32 35

tiallie, and beyonde all knowledge to be aboue the nature of anie thing which may bee imagined, bee it intellectual or sensible, and aboue euerie name
[a] Eph.1,21 that is named [a], not in this worlde onelie, but also in that which is to come: Inasmuch as through the supereſſentiall and secret power of thy Godheade, (howe no reason, vnderstanding, nor beeing can conceiue) thou dwellest so as no man can either search thee out, or haue acceſſe vnto thee, and that in thy selfe, whereas light is, that
[b] 1 Tim.6,16 none canne attaine vnto [b], and brightneſſe which no creature can either finde out, comprehende, or vtter, whereunto no light can attaine. Because it is no light to be looked vppon, or seene, but is thought to bee a light exceeding both the reach

of

of reason, & of vnderstanding, and is more then can bee attained vnto, more than vnchangeable, more then may bee communicated with anie: Such a light it is, as neuer Angell, nor man saw, neither can see [c].

[c] 1 Ti. 6. 16

This is thy heauen, Lorde, thine hiding heauen, thy passing secret heauen, I meane thy light beyond all vnderstanding [d], beyond al reason, beyond being: of which it is saide, The heauen of heauen is the Lordes. The heauen of heauen, in comparison whereof all other heauen is but earth: forsomuche as it is passing marueilously heaued vp aboue all heauen. Yea such an heauen, as that fierie heauen compared thereunto, is but as earth. For this is the Lords heauen of heauen: because none knowes it, but the Lord alone.

[d] Philip. 4. 7

Vnto

Vnto this heauen no man ascendeth, but he which hath descended from heauen[e]. For no man knoweth the Father but the sonne[f], and the Spirite of them both[g]: neither knoweth anie man the sonne, but the Father[h], and the spirite of them both[i].

O sacred Trinitie, O Trinitie eternall, passing glorious, passing vtterance, passing finding out, which no man can attaine vnto[k], no man comprehend[l], no man conceiue, as being beyond all being, and supersessentiallie passing all sense, all reason, al vnderstanding, al knowledge, al essence of superceleſti all spirits; the which nothing, no not the verie Angels can either vtter, or conceiue[m]; or vnderstand, or know: thou perfectlie art knowne[n] to thy selfe, O Trinitie,

e Iohn,3,13
f Mat,11,27
g Iohn,5,26
h Mat,11,27
i Iohn,5,26
k 1.Tim,6,16
l Iob,2;,8,9
m 1.Cor,2,9
n 1cor.13,12

Trinitie.

Howe then do I knowe thee, O Lorde God moſt hie [o], aboue all earth, and aboue al heauen, whome neither Cherubins, nor Seraphins perfectlie do knowe; but with the wings of their contemplations they couer his face [p] which ſitteth vpon the hie and ſtately throne, ſaying [q], Holie, holie, holie, Lord God of hoſts, the whole worlde is full of thy glorie!

[o] Pſa. 50, 14 Luke 1, 32 Luke 8, 28

[p] Eſay 6, 1, 2

[q] Eſay. 6, 3

The Prophet was aſtoniſhed, and ſaid, Wo is me, I know not what to ſaie, becauſe I am a man of polluted lips [r]! And my hart was aſtoniſhed, and ſaide likewiſe, Wo is me for ſpeaking becauſe I am a man of polluted lips. Yet I ſaid, I knew thee.

[r] Eſaie. 6, 5

Notwithſtanding, woe to them, Lord, who are tong-tied when they ſhoulde ſpeake of thee.

thee. For they which babble much [f] are made mute without thee.

[f] Mat. 5. 37

And I, O Lorde my God[t], will not bee still: becauſe thou haſt made me[u], and lightened me[x], and found me. So that I know thee[y], becauſe thou haſt inlightened me[z].

[t] Pſal. 7. 1, 3
[u] Gen. 1, 26 27
Pſal 100, 3
[x] Iohn 1. 9
[y] Iohn 17. 3
[z] Iob, 4. 9

But how doe I knowe thee? Doubtleſſe I knowe thee in thy ſelfe. I knowe thee not as thou art to thy ſelfe[a], but as thou art to mee; yet not without thee, but in thy ſelfe. For thou art the light which haſt inlightened me[b].

[a] 1 Cor. 13, 12
[b] 1 Iohn 1, 9

For as thou art to thy ſelfe, thou art knowne to thy ſelfe alone[c]: but as thou art to me, according to thy grace, thou art knowne to me.

[c] 1 Ioh. 1. 5, 7
1 Cor. 13, 12
Iohn 1, 18
1 Tim 6, 16
1 Iohn 4, 12

But what art thou to me? O mercifull God[d], tel me thy miſerable

[d] Exo. 34, 6
Pſal. 186, 5

ſerable

serable seruant, for thy mercies sake, tel me what thou art to me ward. Saie vnto my soule[e], I am thy saluation; hide not thy face away fro me, ô Lord, least I die. [e] Psal. 35. 3

Suffer me to speake with thy mercie, me I saie, earth and ashes [f]; suffer me to speake with thy mercie. For great is thy mercy toward mes. [f] Gen. 18. 27 Iob 30. 19 Eccle. 17. 33

I will speake vnto my God, albeit I am but dust and ashes[h]. [g] Psal. 1. 17. 3 [h] Ge. 18. 27

Tell me thy humble seruant, O merciful God[i], tel me thy miserable seruant, for thy mercies sake tel me what art thou to me ward? [i] Exod. 34. 6

Thou also didst thunder from heauen[k] with a mightie voyce into the inner eare of mine hart; thou brakedst my deafenes, so that I heard thy voyce; thou diddest inlighten my blindnes, and I saw thy light; and knew, [k] Psa. 18. 13

how

[l] Psal. 16, 2 how y thou art my God[l]. Therfore did I saie, I knew thee, because I knewe that thou art my God. I knewe thee to bee the [m] Ioh. 17, 3 onelie verie God[m], and whom thou hast sent Iesus Christ.

The time was when I knewe thee not. But woe worth that time, when I didde not knowe thee; wo worth that blindnes, when I did not see thee; woe worth that deafenes, when I did not heare thee. Then blinde, deafe, & ouglie as I was, I rusht vpon those faire thinges which thou hast made.

Yet euen then thou wert with me, but I was not with thee; & those kept me far off from thee, which shoulde not haue beene without thee.

Thou hast inlightened me, ô lighte of the worlde[n], so that I haue seene thee, and loued thee

[n] Ioh. 1. 4, 9 Iohn. 8, 12

thee. For no man doth loue thee but he sees thee: And no man doth see thee, but hee which loues thee.

It was late before I loued thee, O beautie so ancient, and yet so fresh; late was it before I loued thee. But wo worth that time when I loued thee not.

Chap. 32.
The faith or beliefe of a true Christian most notablie described.

O My light [a], I praise thee for inlightening me, whereby I know thee:

But how doe I know thee? I know thee to bee God alone [b], a liuing God [c], a true [d] God, my Creator [e].

I knowe thee to be the maker both of heauen and earth [f],

a Ioh. 1. 4, 9
b 2 kin. 19, 15, 19
Psal. 86, 10
c Iohn 17, 3
d Ier. 10, 10
2 Chr. 15, 3
e Gen. 1, 26, 27
Psal. 100, 3
psal. 139, 13, 14, &c.
f Psa. 124. 8
Psal. 134, 3
Psa. 135, 6

Heauenly meditations,

of all thinges visible and inuisible,[g] a verie God[h], almightie[i], immortall[k], inuisible[l], incompassable[m], vnlimitable[n], euerlasting[o], to whome none can approach vnto[p], nor comprehend[q], nor finde out[r]; who art vnchangeable[s], vnmeasurable[t], infinite[u], the beginning of all creatures[x] be they visible or inuisible, by whom al things were created, thorough whom all the elements doe consist. Whose maiestie, as it neuer had beginning[y]; so it shall neuer haue end[z].

I know thee to be one God[a], alone[b], the true God[c]; namelie, the eternal Father[d], Sonne[e], & holie Ghost[f]; three persons[g]

g Col.1, 16
h Ier.10, 10
i Gen.35, 11
Reuela.4, 8
Reue.11, 17
k 1.Tim.1, 17
l Colo.1.15
1, Tim, 1, 17
m Iob 23, 8
n Bar.3, 24
25
o Lam.5, 19
Dani.6, 26
Baruc.4, 10
14, &c.
Rom.16, 26
p 1.Ti. 6. 16
q Iere.32, 18
19
Eccle.23, 19
20
r Iob.11.7.8
9, &c
s Malac.3, 6
t Psal.139, 6
7, 8
Bar.3, 24, 25
u Prou.8, 22
Hebru.1, 12
x Colo.1, 15
16, 17. y Psal 90.2. Psa, 93, 2. z Psal.45.6. psa.146, 10
a Deut.6, 4, Malac.2, 10. b psa 68, 10. Esaie 37, 16, 20
c Iohn 17, 3, 1 Thes.1, 9. d Matt.11.25. Marke.13.32
e Ioh.1, 18. Rom.8, 3.17. f Mark.12, 36. Act, 1, 5, 8, 16
g Mat, 3, 16, 17. Mark.1, 10, 11 Luk, 3, 21, 22.

indeed,

indeede, but one ſimple ſubſtance, and vnparted nature; The father made of none; the Sonne of the Father alone; the holie Ghoſt of the Father and of the Sonne; alwaies without either beginning[h], or end[i].

A Trinitie, yet but one onelie [k], and verie God[l], omnipotent [m], the onelie beginning of all things [n], maker of all creatures both viſible and inuiſible [o], ſpiritual and temporal.

Which by thine almighty power at the beginning diddeſt of nothing make togither both creatures, ſpirituall and corporall, that is to ſaie, angelical and worldly, and afterward the humane, as a middle nature conſiſting of body and ſpirit.

I knowe and confeſſe thee, God the Father, to be vnbegotten; thee, God the ſonne, to be

[h] Prou.8, 21
Eccle.24, 12
[i] Pſa.102, 10 12
[k] Deut.64
[l] 2 Chr.15, 3
Iohn 17, 3
[m] Eze.10, 5
Eccle.42, 17
2 Cor.6, 18
[n] Iohn 1, 1, 2 3
[o] Colo.1. 15 16, 17

p Psal.2.7, Heb.1.5
q Ioh.14.26,
r Ro.10.10
s 1 Cor.1.3 7.&c
t Iohn 17.3
u Ioh 3.16 18
x Iohn.4.9
z Ioh.1.1.2 3
Hebru.1.2
y Lu.1.31.69 Luk.2.11.30
Matth.1.21
z Rom.3.24 1 cor.1.30 Eph.1.3.6.7
a Psalm. 2.7 Actes 13.33
b Ioh.8.42 Iohn.1.3 Ioh.16.27 30
c Ioh.1.4.5 7.&c
d Matt.1.23 Mat.16.16
e Psalm.2.7 Hebru.1.5 Hebru.5.5

begotten of the Father p; thee, God the holie Ghoſt the comforter q, to be neither made nor begotten.

With my heart I beleeue vnto righteouſnes r, and with my mouth I confeſſe vnto ſaluation, this holie, and ſingle Trinitie in three coequall, conſubſtantiall, and coeternal perſons, to be a Trinitie in Vnitie, and an Vnitie in Trinitie.

I knowe thee Ieſus Chriſt our Lord s, to bee a true God t, the onelie begotten Sonne of God u, and the Creator x, Sauior y, and redeemer not of mee onhe, but alſo of all mankind z: whome I acknowledge to bee begotten of the Father a before al worlds, God of God b, light c of light, verie God d of verie God, begotten e not made, being

ing of one substance [f] and coeternal [g], with the Father and the holie ghost, by whom all things at the beginning were made [h].

Stedfastlie beleeuing, & truelie confessing, that thou Iesus Christ the onlie begotten sonne of God [i], for our saluation [k] by the consent of the whole Trinitie tookest flesh, and wert conceiued by the holie ghost of the virgin Marie [l], and wert made verie manne [m], of a reasonable soule, and humane flesh subsisting.

Thou forsomuch as in respect of thy Godhead, being the onelie begotten Sonne of GOD; thou couldest neither suffer, nor die [n], through thine exceeding loue wherewith thou hast loued vs [o], thou, the verie same sonne of GOD for al that, becamest subiect to sufferings [p], and mor-

f Hebr, 1. 3
g Heb, 3, 5
h Iohn, 1, 1 2, &c Hebr, 1, 1, 2
i Ioh, 3, 16 18
1, Iohn, 4, 9
k Mat, 1, 21 Luk, 1, 31, 69
l Mat, 1. 18 20 Luke, 1, 26 27, &c
m Iohn, 1. 14 1, Tim, 3, 16
n 1. Tim, 1, 17
o Ephe, 2, 4
p 1, Pet, 2, 21 Luk, 24, 46

q 1.cor,8,11 tality [q], in respect of thy man-
r Math.1.21 hood; & ô onlie Sonne of God,
s Rom,5.6.7 1. cor. 15.3. for the saluation of mankinde [r]
2. coli. 5,15 diddest suffer death [s] vppon the
t Gala 3.13 wood of the Crosse [t], to saue vs
u col, 1,12,13 14 from euerlasting death [u].

x Creed Apost Athan. Thou the author of light descendedst into hell [x], and like a
y 1.co, 15,4 glorious conquerour rosest a-
z Matt,28.1 2 &c gaine the third day [y], taking to
Luk, 24.1.2 3,&c thee againe thy sacred bodie,
Joh.20.1,11 12 which for our sinnes had lien in the sepulchre, and quickening it according to the Scripture [z], the third daie, that thou mightest place the same at the right hand of the Father [a].

a Act. 2,33 4 Coloss, 3,1 For thou the verie Sonne of God, taking againe vnto thy selfe the substance of our flesh,
b Lu. 24,36 37, &c John, 20,19 20,&c 24 25 &c that is to saie, the soule and humane bodie which thou tookest of the glorious virgin [b], art ascended vppe aboue all the heauens,

uens, and mounted aboue the orders of Angels, where thou ſitteſt at the right hande of God the father[d], and whereas the fountaine of life is[e]; the light which none can attaine vnto[f]; & the peace of God which paſſeth al vnderſtandings[g].

There we doe worſhip thee, there we do beleeue thee to bee verie God, and verie man; confeſsing God to be thy Father[h]: and from thence we looke that thou wilt come a iudge in the end of the world[i], to iudge both the quick and the dead, and to render to al men good and bad, according to their deedes[k], which they haue don in this life either rewarde or puniſhment, according as euerie one is worthie, reſt or torment.

For al men, euen as manie as haue receiued ſoules in their

[c] Mar. 16, 19 Luke 24, 51 Act. 1, 9, 10, 11
[d] Acts 2, 34 Coloſ. 3, 1 Heb. 1, 3, 13
[e] Pſal. 36. 9
[f] 1 Tim. 6, 16
[g] Phil. 4, 7
[h] 2 cor. 1, 3 2 Cor. 11, 31 Epheſ. 3, 14
[i] Acts 10. 42 2 Tim. 4, 1, 8
[k] Rom 14, 10 2 Cor. 5. 10

humane flesh which they had in this worlde, shall rise at ẏ daie through the sound[l] of thy power: that whole manne may receiue either the glorie of heauen[m], or the paine of hel[n], according to their deserts.

Thou art our resurrection, and the life it selfe[o], whom we looke for, euen the Lord Iesus Christ, our sauior[p], who shal chãge our vile body that it may be fashioned like vnto his glorious body.

I know thee the holy spirite both of the Father and of the Sonne, to be one God[q], and a verie God[r], proceeding alike from them both[s], of one substance[t], and coeternall with the Father and the sonne, our comforter[u], and aduocate[x]:

Which camest downe in the likenes of a doue[y] vpon the same God, & our Lord Iesus Christ[z]; and

l 1 Cor. 15, 52
1 Thes. 4. 16
m Mat. 25, 34
John 5, 29
Rom. 14, 10
n Mat. 25. 41
John 5, 29
2 Cor. 5, 10
o Ioh. 11, 25
p Phil. 3, 20. 21
q 1 Ioh. 5, 7
t Mat. 28, 29
2 Cori. 13, 13
Reuel, 1, 4
s Ioh 15, 26
Galath. 4. 6
t 1 Cor. 2, 12
u Ioh. 14, 26
x Rom. 8, 26
y Mat. 3, 16
z 1 Cor. 1, 3 7 8, &c

and shewedst thy selfe vppon thine Apostles in firie tongues[a].

[a] Act 1,7,8 2.3.&c

Which also euen from the beginning hast instructed with the gift of thy grace al the saints and chosen of God: & opened the mouthes of the Prophets[b], that they might declare abroad the wonderfull mysteries of the kingdome of God; who also together with the Father & the Sonne, of all the Saints of God, art worshipped and glorified. Among whome I the sonne of thine handmaid[c] do glorifie thy name, because thou hast inlightened me.

[b] 1 Co, 12,10 2 Tim 3,16 2 Pet,1,20 21

[c] Psa 116.16 Wisd 9,5

For thou art the verie light, the true light, the fire of God[d], the master of the spirit[e]; vvhich by thine ointment teachest vs al truth[f]; the spirit of truth[g], without which it is impossible to please God,

[d] Acts 2, 3 [e] 1 cor.12,7 8,&c [f] 1 Joh.2,27 [g] Iohn 14,15 17 Iohn. 15,26

Heauenly meditations,

of all thinges visible and inuisible,[g] a verie God[h], almightie[i], immortall[k], inuisible[l], incompassable[m], vnlimitable[n], euerlasting[o], to whome none can approach vnto[p], nor comprehend[q], nor finde out[r]; who art vnchangeable[s], vnmeasurable[t], infinite[u], the beginning of all creatures[x] be they visible or inuisible, by whom al things were created, thorough whom all the elements doe consist. Whose maiestie, as it neuer had beginning[y]; so it shall neuer haue end[z].

I know thee to be one God[a], alone[b], the true God[c]; namelie, the eternal Father[d], Sonne[e], & holie Ghost[f]; three persons[g]

g Col.1,16
h Ier.10,10
i Gen.35,11
Reuela.4,8
Reue.11,17
k 1.Tim.1,17
l Colo.1,15
1,Tim,1,17
m Iob 23,8
n Bar.3,24
25
o [illegible]
Dani.6,26
Baruc.4,10
14,&c.
Rom.16,26
p 1.Ti.6.16
q Iere.32,18
19
Eccle.23,19
20
r Iob.11.7.8
9,&c
s Malac.3,6
t Psal 139,6
7,8
Bar.3,24,25
u Prou.8,22
Hebru.1,12
x Colo.1,15
16,17. y Psal.90.2. Psa,93,2. z Psal.45.6. psa.146,10
a Deut.6,4, Malac.2,10. b psa 68,10. Esaie 37,16,20
c Iohn 17,3, 1 Thes.1,9. d Matt.11 25.Marke.13.32
e Ioh.1,18. Rom.8,3.17. f Mark.12,36 Act,1,5,8,16
g Mat,3,16,17.Mark.1,10,11 Luk,3,21,22.

indeed,

indeede, but one ſimple ſubſtance, and vnparted nature; The father made of none; the Sonne of the Father alone; the holie Ghoſt of the Father and of the Sonne; alwaies without either beginning[h], or end[i].

A Trinitie, yet but one onelie [k], and verie God[l], omnipotent [m], the onelie beginning of all things [n], maker of all creatures both viſible and inuiſible [o], ſpiritual and temporal.

Which by thine almighty power at the beginning diddeſt of nothing make togither both creatures, ſpirituall and corporall, that is to ſaie, angelical and worldly, and afterward the humane, as a middle nature conſiſting of body and ſpirit.

I knowe and confeſſe thee, God the Father, to be vnbegotten; thee, God the ſonne, to be

[h] Prou. 8, 22
Eccle. 24, 12
[i] Pſa. 102, 26 12
[k] Deut. 6, 4
[l] 2 Chr. 15, 3
[m] Iohn 17, 3
[n] Eze. 18, 5
Eccle. 42, 17
[o] 2 Cor. 6, 18
1 Iohn 1, 1, 2 3
Colo. 1. 15 16, 17

p Psal. 2. 7, Heb. 1. 5
q Ioh. 14. 26,
r Ro. 10. 10
s 1 Cor. 1. 3 7. &c
t Iohn 17. 3
u Ioh 3. 16 18
x Iohn. 4. 9
x Ioh. 1. 1. 2 3 Hebru. 1. 2
y Lu. 1. 31. 69 Luk. 2. 11. 30 Matth. 1. 21
z Rom. 3 24
a cor. 1. 30 Eph. 1. 6. 7
a Psalm. 2. 7 Actes 13. 33
b Ioh. 8. 42 Iohn. 1 3. 3 Ioh. 16. 27 30
c Ioh. 1. 4. 5 7. &c
d Matt. 1. 23 Mat. 16. 16
e Psalm. 2. 7 Hebru. 1. 5 Hebru. 5. 5

begotten of the Father p; thee, God the holie Ghost the comforter q, to be neither made nor begotten.

With my heart I beleeue vnto righteousnes r, and with my mouth I confesse vnto saluation, this holie, and single Trinitie in three coequall, consubstantiall, and coeternal persons, to be a Trinitie in Vnitie, and an Vnitie in Trinitie.

I knowe thee Iesus Christ our Lord s, to bee a true God t, the onelie begotten Sonne of God u, and the Creator x, Sauior y, and redeemer not of mee onlie, but also of all mankind z: whome I acknowledge to bee begotten of the Father a before al worlds, God of God b, light c of light, verie God d of verie God, begotten e not made, being

ing of one substance [f] and coe-
ternal [g], with the Father and the
holie ghost, by whom all things
at the beginning were made [h].

Stedfastlie beleeuing, & trulie confessing, that thou Iesus Christ the onlie begotten sonne of God [i], for our saluation [k] by the consent of the whole Trinitie tookest flesh, and wert conceiued by the holie ghost of the virgin Marie [l], and wert made verie manne [m], of a reasonable soule, and humane flesh subsisting.

Thou forsomuch as in respect of thy Godhead, being the onelie begotten Sonne of GOD; thou couldest neither suffer, nor die [n], through thine exceeding loue wherewith thou hast loued vs [o], thou, the verie same sonne of GOD for al that, becamest subiect to sufferings [p], and mor-

[f] Hebr, 1. 3
[g] Heb, 5, 5
[h] Iohn, 1, 1 2, &c Hebr, 1, 1, 2
[i] Ioh, 3, 16 18
[k] 1, Iohn, 4, 9
[l] Mat, 1, 21 Luk, 1, 31, 69
[m] Mat, 1. 18 20 Luke, 1, 26 27, &c
[m] Iohn, 1. 14
[n] 1, Tim, 3, 16
[o] 1. Tim, 1, 17
[o] Ephe, 2, 4
[p] 1, Pet, 2, 21 Luk, 24, 46

i 3. talitie,

q 1.cor.8.11 tality [q], in respect of thy man-
r Math.1.21 hood; & ô onlie Sonne of God,
l Rom.5.6.7 1. cor. 15.3. for the saluation of mankinde [r]
2. coll. 5.15 diddest suffer death [l] vppon the
t Gala 3.13 wood of the Crosse [t], to saue vs
u col. 1.12.13 14 from euerlasting death [u].

x Creed Apost Athan. Thou the author of light descendedst into hell [x], and like a
y 1.co. 15.4 glorious conquerour rosest a-
z Matt.28.1 2 &c gaine the third day [y], taking to
Luk, 24.1.2 3.&c thee againe thy sacred bodie,
Joh.20.1.11 12 which for our sinnes had lien in the sepulchre, and quickening it according to the Scripture [z], the third daie, that thou mightest place the same at the right hand of the Father [a].

a Act. 2.33 4 For thou the verie Sonne of
Colos. 3.1 God, taking againe vnto thy selfe the substance of our flesh,
b Lu. 24.36 37. &c that is to saie, the soule and hu-
John. 20.19 20.&c mane bodie which thou tookest
24 25 &c of the glorious virgin [b], art ascended vppe aboue all the heauens,

uens, and mounted aboue the orders of Angels, where thou ſitteſt at the right hande of God the father[d], and whereas the fountaine of life is[e]; the light which none can attaine vnto[f]; & the peace of God which paſſeth al vnderſtandings.[g]

There we doe worſhip thee, there we do beleeue thee to bee verie God, and verie man; confeſsing God to be thy Father[h]: and from thence we looke that thou wilt come a iudge in the end of the world[i], to iudge both the quick and the dead, and to render to al men good and bad, according to their deedes[k], which they haue don in this life either rewarde or puniſhment, according as euerie one is worthie, reſt or torment.

For al men, euen as manie as haue receiued ſoules in their

c Mar.16,19 Luke 24,51 Act. 1,9,10,11
d Acts,2,34 Coloſ.3,1 Heb.1,3,13
e Pſal,36,9
f 1 Tim.6,16
g Phil,4,7
h 2 cor.1,3 2 Cor.11,31 Epheſ.3.14
i Acts 10.42 2 Tim.4,1,8
k Rom14,10 2 Cor.5.10

humane flesh which they had in this worlde, shall rise at ẏ daie through the sound[l] of thy power: that whole manne may receiue either the glorie of heauen[m], or the paine of hel[n], according to their deserts.

Thou art our resurrection, and the life it selfe[o], whom we looke for, euen the Lord Iesus Christ, our sauior[p], who shal chãge our vile body that it may be fashioned like vnto his glorious body.

I know thee the holy spirite both of the Father and of the Sonne, to be one God[q], and a verie God[r], proceeding alike from them both[s], of one substance[t], and coeternall with the Father and the sonne, our comforter[u], and aduocate[x]:

Which camest downe in the likenes of a doue[y] vpon the same God, & our Lord Iesus Christ[z]; and

l 1 cor.15,52
1 Thes.4.16
m Ma.25,34
Iohn 5,29
Rom.14,10
n Mat.25.41
Iohn 5,29
2 Cor.5,10
o Ioh.11,25
d Phili,3,20
21
q 1 Ioh.5,7
t Mat.28,29
2 Cori.13.13
Reuel,1,4
s Ioh 15,26
Galath.4.6
t 1 Cor.2,12
u Ioh.14,26
x Rom.8,26
y Mat,3,16
z 1 Cor.1,3
7
8,&c

and shewedst thy selfe vppon thine Apostles in firie tongues[a].

[a] Act 1, 1, 2 3 &c

Which also euen from the beginning hast instructed with the gift of thy grace al the saints and chosen of God: & opened the mouthes of the Prophets[b], that they might declare abroad the wonderfull mysteries of the kingdome of God; who also together with the Father & the Sonne, of all the Saints of God, art worshipped and glorified. Among whome I the sonne of thine handmaid[c] do glorifie thy name, because thou hast inlightened me.

[b] 1 Co, 12, 10 2 Tim 3, 16 2 Pet, 1, 20 21

[c] Psa 116. 6 Wisd 9, 5

For thou art the verie light, the true light, the fire of God[d], the master of the spirit[e]; vvhich by thine ointment teachest vs al truth[f]; the spirit of truth[g], without which it is impossible to please God,

[d] Acts 2, 3
[e] 1 cor. 12, 7 8, &c
[f] 1 Joh. 2, 27
[g] John 14, 15 17 John. 15, 26

For thou thy selfe art God of God, and light of light, vnspeakablie proceeding from the father of lights [h], and from his Sonne [i] our Lord Iesu Christ [k]; with whom thou raigneſt, and art glorified moſt singularlie, being of one substance, coequal, and coeternall with them in the essence of one and the same Trinity.

I knowe thee Father [l], Son [m], and holie Ghoſt [n], to be one [o], a liuing [p], and a very God [q]: there I confeſſe in persons [r], yet but one in essence: whome I acknowledge, worſhip and glorifie with mine whole hart [s], being the true God [t], the onelie [u] God, holie [x], immortal [y], inuiſible [z], vnchãgeable [a], whome no man can either attaine vnto [b], or find out [c]:

This God I acknowledge to be

h Iam.1.17
i Ioh.3,16 18
1 Iohn 4.9
k 2 cor. 1,3 Ephes. 3.14
l Mat.11,25 Mark.13,32
m Ioh 8,42
n 2 co.13,13
o 1 Iohn,5,7
p Iohn 17.3
q Ier.10,10
r Mat.3,16 17
s Deut.6,5 Mark.12.30
t 1 Thes.1,9
u Esai,37,16 20
x Leu.11,44 45
Reuela.16,5
y 1 Tim.1,17
z Iohn.1,18
1 Iohn,4,12
a Malac.3,6
b 1 Ti,6,16
c Iob,23.8 9.&c

bee one light, one ſonne, one breade, one life; one happines, one beginning, one ende, one creator both of heauen & earth [d], by whom al things doe liue [e], by whom al thinges ſubſiſt [f], by whom al things are gouerned [g], ruled [h], and quickned both the things in heauē, and the thinges in earth, and thinges vnder the earth [i]; beſide whom there is no God, neither in heauen nor in earth [k]. Thus knowe I thee, O Lord God, who knoweſt me [l], thus know I thee. Through the faith which thou haſt inſpired to me, I knowe thee ô my light [m], the ſight of mine eyes, O Lorde my God [n], the hope of all the ends of the earth [o]; the ioie reioicing mine youth, and the good ſuſteining mine age.

For in thee, O Lorde, all my bones reioice, ſaying, O Lorde, who

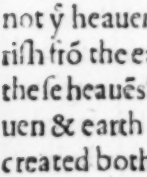
[d] Geneſ.1 verſe 1,&c
[e] Act.17,23 28
[f] col.1.16,17
[g] 1 Eſd.4,53
[h] Nehe,9,6
[i] 1 Tim,6,13
[k] Eſai.45,5 18,&c
[l] 1 Sam 16.7 Pſalm,7,9
[m] Mich,7.8
[n] Pſal.7,v.3
[o] Pſal,65,5

who is like to thee? Among the
p Exo.15,11 gods who is like to thee p? Not
that whome the hands of men
haue made; but thou who hast
made the hands of men.

The idols of the nations are
q Psa.115.4 siluer & gold q, euen the workes
of mens handes: so is not hee
vvhich made man. Al the gods
r Psal.96,5 of the people are idols r; but the
Lord made the heauens.

Let those Gods which made
not ỹ heauens, & the earth pe-
rish frō the earth, & from vnder
s Iere.10,11 these heauēs s: but let both hea-
t psa.148,1 2 &c uen & earth praise him t which
u psa.124,8 created both earth & heauen u,
Psal.134.3 Amen. Chap.33.

A confession of mans wretchednesse.



Who is like vnto thee
ô Lord, among the
x Exo.15.11 gods x! who is like
vnto thee, so glori-

ous

ous in holines, feareful in praiſes, doing wonders!

Long was it ere I knewe thee, O true light [b], long was it ere I knew thee. [b] Iohn 1,4.9 1 Iohn 8,12

There was a great and darke cloude before my vaine eyes: ſo that I could not behold the ſun of righteouſnes, nor the light of the truth.

I, a childe of darkenes [c], was wrapped in darkenes, I loued darknes, bicauſe I knew not the light. Blinde I was, and I loued blindnes: after darknes I followed through darknes. [c] 1 The. 5,5

Who brought mee thence, where I a blind vvretch, ſate in darknes, and in the ſhadowe of death [d]? Who tooke me by the hand, to leade mee out? What was he which inlightened mee? I ſought him not, yet ſought hee me out; I called him not, but he [d] Luke 1,79

called

called me. What was he? Euen
[e] Psal.7.1,3 thou it was, ô Lord my God[e],
[f] Psal 86,15 pitiful and mercifull[f], euen thou
[g] 2 Cor.1,3 father of mercies[g], and God of
all comfort. Euen thou it was
[h] Reue.16,5 Reuelat.4,8 my Lord GOD most holie[h],
whom I confesse with all mine
hart praising thy name.

I sought not thee, yet thou
soughtest mee; I called not vp-
on thee, but thou calledst mee.
For thou hast called mee by
thine owne Name. With a
mightie voice thou hast thunde-
[i] Ps.18,13 red[i] from aboue into the in-
ward eare of mine heart, saying,
[k] Genes.1,3 Let there bee light[k], and light
was made: insomuch as ỹ great
cloude vanished away, and the
darke mist which had couered
mine eyes melted, whereby I
sawe thy light, and knewe thy
voice, and said:

Of a truth, Lord, thou art my
God[l],

God [l] which brought me out of darknes [m], & from the shadow of death, and hast called me into thy woonderfull light, so that now I see, thanks to thee mine inlightner therefore.

[l] Psal.7,1, 3 Matth,4.10 [m] Luk,1,79

And I looked backe, and saw the darknes wherein I had been, and the darke dungeon, wherein I had lien, wherat I trembled, was afraide, and vttered these words.

Wo, wo worth the darknes wherein I laie; wo, wo to that blindnes in which I coulde not see the light of heauen; wo, I saie, wo to mine old ignorance, when I knew not thee, ô Lord.

I thanke thee, ô mine inlightener [n], ô my Sauior [o] I thanke thee for inlightening me, wherby I know thee.

[n] Iohn.1.9 [o] Luk.1.31 69 Luke 2,11,31

Late it was ere I knew thee, ô ancient truth [p], late it was ere

[p] Ioh.14,6,

I knewe thee, O eternall truth,
Thou wert in the light, and I
was in darkeneſſe: I knew thee
not, becauſe I could not be in-
[q] 1 John 1.9 lightened, but by thee [q]; and
without thee there is no light.

Chap.34.
A conſideration of Gods Maieſtie.

[a] Leu.11,44 45 Pſalm,98,9 Reuela,4.8 Reuela 15,5
[b] Deu.10,17
[c] Eccl.43.9 50
[d] Ecc.43,30 31
[e] Reue.5,11 12,13

God moſt holie [a], of ineſtimable maieſtie, God of gods [b], & Lord of lords, who art moſt wonderfull [c], and canſt neither bee conceiued in thought, nor expreſſed by word [d]; of whome all the Angels in heauen do ſtand in feare; whom al the dominations and thrones do adore [e], & at whoſe preſence all powers doe ſhake; whoſe might and wiſdome is infinite; which vpon nothing haſt laide

the

the foundation of the earth [f], & gathered the waters of the Sea together [g] in the ayre as in a bottle.

O Lord most mightie[h], most holie, and puissant [k], God of all flesh [l], at whose presence heauen and earth doe flie[m], and at whose beck al the elements do obeie; let al thy creatures worship and praise thee[n].

And I the son of thine handmaide[o], thorough thy faith doe bow the neck of mine heart vnder the feete of thy maiestie, yeelding thee most humble thankes for vouchsafing of thy mercie to inlighten mee, ô true light[p], O holie light, ô wonderfull light, which inlightenest not onelie euerie man that cõmeth into this worlde [q], but also the eies of the Angels in heauen.

Lo, I see now, thanks to thee;

Lo,

[f] Zech.12,1 Hebr.1,2,10
[g] psal.33,7 Psa.78,13
[h] 2 cor 6.18 Reuel 4,8 Reuel 7,17 Reuela.5,3
[i] Leui.11,44 45 Reuelat.4,6
[k] 1 Sam.2.2 8 Psa.24,8 Prou.18,10
[l] Ier.32,27
[m] Pas.104,7 8
[n] psal.148,1 2,&c.
[o] Ps.116,16 Wisdo.9,5
[p] Iohn 1,4 1 Ioh.1,5,7
[q] Ioh.1,9

Lo, I see the light of heauen; the light some beames of thy countenance do now shine vpon the eies of my mind, and comfort al my bones.

Oh that it were fullie made perfect within me! O Father of light[r], increase it; increase I pray thee, that light which shineth vpon me; inlarge it, yea do thou inlarge the same, I beseech thee.

[r] Iame. 1. 17

What is this I feele? what fire is this which warmeth mine heart? what light is it which spreadeth out suche glorious beames vpon my mind?

O fire which alwaie burnest, and art neuer quenched, set me on fire! O lighte which alwaie shinest, and art neuer dimmed, inlighten mee. Would to God I were inflamed by thee!

O sacred fire, howe sweetlie doest

doſt thou burne! how ſecretlie doſt thou ſhine! howe deſirous bethey ſtill to burn, whom thou inflameſt!

Wo to them whom thou doſt not inflame! And wo to them, whome thou doſt not inlighten (O true lighte, lightening the whole worlde [f] with thy light!)

[f] Iohn, 1,9

Wo to the blind eies that behold not thee, the ſunne which giueth light both to heauen and earth: wo to the dazeling eies, which cannot ſee thee; woe to the eyes vvhich turne aſide and will not ſee the veritie; and wo to thoſe eies which wil not turn aſide from regarding vanity[t].

[t] Pſ,119, 37

For the eies that are vſed to the darknes, cannot looke directlie vppon the beames of the moſt glorious truth[u]; neither can they iudge of the light, whoſe dwelling is in darkenes. For they ſee

[u] Ioh, 3,19

nothing

nothing but darknes, they loue and allow of darkenes, and going from darknes to darkenesse, they know not where they fall. Miserable are they which forgo they wot not what: but more miserable are they which know what they looſe; which fal with open eies, & go downe quick [x] into the pit of hell.

[x] Nú. 16. 30

O most happie light, whom none see but they which haue pure eies; blessed are the pure of hart [y]; for they shal see God.

[y] Math 5. 8 Psalm. 24. 4

O purging vertue, purge me [z]; heale the sight of mine eies, that with a sounde sight I may behold thee, whom none but such as haue pure eies can behold.

[z] psal. 51. 7

I beseech thee, O light vnapprochable [a] take awaie by thy glorious beams the scales which a long time haue dimmed the sight of mine eies, that stedfastly

[a] 1. Ti. 6. 16

I may behold thee, & ſee light in thy light[b].

[b] Pſal. 35. 9

Thanks to thee, ô my light [c], lo I ſee now. O Lord, I beſeech thee, inlarge thou my ſight: open mine eyes [d] that I may ſee the wonders of thy lawe; who art terrible out of thy holie places[e].

[c] Mich. 7, 8
[d] Pſa. 119, 18
[e] pſa. 68, 35

Lo, thankes to thee my light, I ſee nowe, yet through a glaſſe darkelie [f]. But when ſhall I ſee thee face to face [g]? Whē comes that day of gladneſſe and ioie [h], wherein I ſhall enter into the place of thy woonderfull tabernacle [i], euen to the glorie of God, that I may ſee thee face to face [k], and be ſatiſfied in deſire [l].

[f] 1 co. 13, 12
[g] Reue 22, 4
[1] cor. 13, 13
[h] Sal. ſong 3 verſe. 11
[i] pſal. 42, 4
[k] Reu. 2, 4
[l] Pſal. 42, 2

Chap.

Chap.35.

The longing, and thirst of the soule after God.

AS the Hart brayeth for the riuers of water [a]; so panteth my soule after thee, O God.

[a] Psal.42.1

My soule thirsteth after thee, God, the well of life [b]; when shall I come and appeare before thy presence [c]!

[b] Psal.36.9
[c] Psal.42.3
[d] Psa.36.9
Iohn 4.10
13.14

O fountaine of life [d], O vaine of liuing waters; when shall I come vnto that water of thy sweetnes out of a desert, wilde and wattie land; that I may see thy power and thy glorie, and quench my thirst through the waters of thy mercy?

I thirst Lord, thou art the wel of life, O fill me! I thirst Lorde,

[e] Psal 36.9

I thirst euen for thee the liuing God.

God [f]. Oh when shall I come, & appeare before thy presence!

[f] Psal. 42, 3

Thinkest thou that I shall see that day, I say that day of gladnes and ioie [g], that day which the Lord hath made [h], for vs to reioice and be glad therein.

[g] Sal song. 3 verse 11
[h] Psa. 118, 24

O that is a glorious and goodlie daie lasting euer, neuer at an ende [i], wherein I shall heare the voice of ioie [k], and thankesgiuing; when I shall heare it sayd, Enter into thy maisters ioie [l]; Enter into that euerlasting ioie [m] into the house of the Lod thy God, where as great things be [n] and vnsearchable, and maruelous thinges without number; Enter into the ioy without sorowe [o] containing euerlasting ioie, whereas euerie good thing is [p], and no euill at all; whereas euerie thing which thou wouldest haue is, and nothing which thou

[i] Reu. 21, 25
[k] Reue. 22, 5
[k] Reu. 19, 1
[l] Mat. 25, 21 23
[m] Esai 51, 3
[n] Iob. 5, 9
[o] Reue. 7, 15 16, 17
Reuel. 21, 4
[p] 1 Cor. 2, 9

thou wouldest not haue.

q Reu. 21,4 There shall be the liuing life? the sweet life, the louelie life, the life alway to bee thought vpon. There shal be neither enemie to assault, nor inticement to carrie awaie; but soueraigne and sure securitie, and secure quietnes, and quiet ioyfulnesse, and ioiful blessednes, and blessed euerlastingnesie, and euerlasting happinesse, and the happy Trinitie, and vnitie of Trinitie; and deitie of vnitie, and blessed sight of deitie[r], which is ỹ masters ioy[s].

r 1 Cor. 13,12 Reuel. 22, 4 s Mat. 25, 21 22 O ioy aboue ioy! O ioie surpassing all ioie, beside which there is no ioie, when shal I enter into thee, that I may see my t Reue 12, 4 God [t] who dwelleth in thee? I wil goe thither and behold this maruelous vision.

But what keepes me backe? Alas, that my freedom must yet longer

longer be kept fro me. O nipping sorow, how long shal it be said to me, Where is thy God[u]? how long shal it bee said to me, Waite, and waite againe? And now, Lord, what waite I for[x]? do not we, O Lord my God[y], waite for the Sauiour[z], euen our Lorde Iesus Christ, who shall change our vile bodie, that it may be fashioned like vnto his glorious body?

[u] psal. 42, 3 10
[x] Psal. 39. 7
[y] Psal. 7. 1, 3
[z] Phil. 3. 20 21

We looke when the Lord wil returne from the bridehouse, to bring vs vnto his mariage[a].

[a] Matt. 22, 2 3, 4, &c

Come Lorde Iesus[b], come quicklie. Come Lorde Iesu Christ, com & visit vs in peace; come and deliuer vs out of prison[c], that with perfect harts we may reioice in thy presence[d]; ô come Iesus our Sauiour[e]; thou whom al nations do so long for, shewe thy face, and we shall be

Reue. 9, 8, 9
[b] Reu. 22. 17 20
[c] Esay. 42. 7
[d] Psal. 42, 2
[e] Phil. 3, 20 1 Tim. 4, 10

f Iob, 1, 4, 9 safe. O my light [f], and my redee-
g Iob. 19, 25 mer [g] come bring my soule out
Esay 43, 14 of prison [h], that I may praise
h Esay, 42, 7 thine holie name.

How long shall I wretch bee tossed in the flouds of my mortalnes, crying vnto thee, ô Lord, and yet cannot be heard!

O Lord, hearken how I crie vnto thee out of this great sea; and bring me vnto the hauen of euerlasting happines.

Blessed are they, who hauing passed out of the peril of this sea, haue found grace to arriue before thee the safest harbor. Yea, blessed are they indeede, who haue escaped from sea to shore;
i Heb. 11, 13 14. &c from exile to their Countrie [i]; from prison to the pallace, en-
k Reue, 7. 15 16, 17 ioying their wished rest [k].
Reuel. 21, 4 Blessed are they, who beeing crowned with the garlande of
l Reue, 2, 10 Reuelat, 4, 4 endlesse glorie [l], which in this world

world they sought for by many tribulations[m], do now ioie and reioice euerlastinglie[n].

O happie indeede, yea three and foure times happie are they which quite deliuered from all miseries[o], do possesse the kingdome of honour[p], and are sure of the vncorruptible crowne of glorie[q]!

O euerlasting kingdome[r], O kingdome worlds without end, wheras light is, which alway lasteth[s], and the peace of GOD that passeth al vnderstanding[t], in which the soules of the saints doe rest[u], and wheras euerlasting ioyes shalbe vpon their heades, where they shall obtayne ioie and gladnesse, and sorrow and mourning shall flie awaie[x]. O what a glorious kingdome is it, where al thy saintes doe raigne with thee[y], ô lord, clothed with

[m] Act. 14, 22
[n] Reue. 21, 4
[o] Reu. 14, 13
[p] Mat. 25, 34
[q] 1 Pet. 5, 4
[r] 1 Pet. 1, 4
[s] Reu. 21, 23 24, 25
[t] Philip. 4. 7
[u] Reu. 14, 13
[x] Esa. 35, 10
[y] 2 Tim. 2, 11

z Psa. 104, 2 light as with a garment z, hauing the crown of pretious stones vp on their heads!

O kingdome of euerlasting blisse, where thou God the hope of the godly a, and the diadem of glory, art seene of thy saintes face to face b, reioicing them on all sides with thy peace, which passeth all vnderstanding c!

a 1 Timo. 1, 1
b 1 cor. 13, 12 Reuel. 22, 4
c Philip. 4, 7

There comfort endles d, mirth without mourning; health without sicknes; waie without wearisomnesse, light without darknes; life without death; and all goodnes without any euil is.

d Esa. 35, 10 Reuel. 7, 15 16, 17 Reuel. 21, 4

There youth neuer commeth to age, life dieth not; beauty palleth not, loue cooleth not, health decaieth not, ioy withereth not.

e Reu. 7, 15 16, 17

There neither paine is felt e; neither groning heard; neither sadnes seene: there alway they enioy

enioie pleasure; and euill there is neuer feared. Because happines is there enioyed, which is to see the face[f] of the Lord of hosts [g] for euermore.

Wherefore happie are they whom God hath fetched out of this wretched life, vnto so great ioyes. But vnhappie are wee vvhich saile through the waues of this sea, and by these dangerous gulfes. Vnhappie, I saie are vvee vvhose life is in banishment[h], and whose waie is perilous[i]; we continue as yet in the streames of water sighing after thee the hauen of the sea.

O our countrie[k], ô our quiet[l] countrie, we ken thee a far off, vvee salute thee out of this sea, vvee sigh after thee[m] out of this vale, and with teares we tugge harde to come vnto thee, O Christ, God of God[n], the hope

[f] Reu. 22,4
[g] psal. 48,8
Psalm. 59,5
Psalm, 69,6
[h] Heb, 11, 14 15
[i] Iob. 7, 1 2.&c
[k] Heb. 11, 14 15
[l] Reue. 21,4
[m] Ps. 42,1, 2
[n] Iohn. 8, 22
Iohn 13, 3
Iohn 16, 27 30

o 1 Tim.1,1 of mankind o, our strength and refuge, whose brightnesse doth inlighten our eies a farre off, as the beame of the sea starre doth in the darke cloudes of the raging sea; that wee may bee directed vnto thee the hauen of rest!

O Lord, with thy right hande gouerne thou our ship by the sterne of thy crosse, that we perish not in the waues, and that the tempest of water drowne vs not, nor the deepe swallowe vs vp: but with the hook of thy crosse drawe vs backe vnto thee our onely comfort, whom wee behold a far off, as the morning star, almost with weeping eyes looking for vs vpon the shore of the celestial countrie.

p Esai.35,10 Galat 3,13 Titus 2.14 Reuelat.5,9 q Heb 1,14 1 Chr.29,15 1 Cor.5,6,9

Behold, we whom thou hast redeemed p, wee I say thy banished as yet q, whome thou hast redee-

redeemed with thy pretious bloud: crie vnto thee; Heare vs, O God of our saluation, the hope of al the ends of the earth, and of them that are farre off in the sea[f]. [f] 1.Pet.1.18 19 [f] Psa.65.5

Wee abide in the troublesome sea, and thou standing vpon the shore beholdest all our daungers: O saue vs, wee praie thee, for thy name sake[t]. [t] Psal.44.26 Psalm.79.9

Giue vs grace, ô Lord, among these dangers to hold and keepe such a course, that each peril escaped, wee may come safe vnto the hauen both with ship and merchandise, Amen.

Chap. 36.

Againe touching the glorie of our celestial country.

WHerefore when we shall come to thee the wel of wisdom, vnto thee the lasting light, vnto thee the light which cannot bee extinguished, so that wee may see thee, not through a glasse darkelie[a], but face to face, then shal our desire be satisfied. For there shall bee nothing without vs to bee wished for, but thou, O Lorde the soueraigne goodnes[b]; who wilt be the reward of the blessed, the diademe of their glorie, and the euerlasting ioie vppon their heades[c], bringing peace vnto them both inwardlie and outwardlie in thy peace which passeth all vnderstanding[d]. There

[a] 1 cor. 13. 12

[b] Iam. 1. 17

[c] Esa. 35. 10

[d] Philip. 4. 7

we

wee ſhall ſee thee [c], loue thee, and praiſe thee. [c] Reu.22,4

In thy light we ſhall ſee light. For with thee is the wel of life [f], and in thy light wee ſhall ſee light. [f] Pſal. 36,9

And what maner of light? A light vnmeaſurable, a light without bodie, incorrũptible, incomprehẽſible, a light which faileth not [g], a light vnquenchable, vnapprochable [h], vncreate, a true light, an heauenlie light; which lighteneth the eyes of angels, which cõforteth ỹ ſtrength of the righteous, which is the [i] light of lights, and the fountaine of life [k], which is none other thing, but euen thou, O Lord my God [l]. [g] Eſai.35,10 Reu.7,15.16 17 [h] 1 Ti.6,16 [i] 1 Ioh.1,17 [k] pſal.36,9 [l] pſal.7,1,3

For thou art the light in which light we ſhall ſee light [m], that is thy ſelfe in thy ſelfe in ỹ brightnes of thy countenauce, when [m] Pſal.36,9

n 1 cor.13,12 Reuel.22,4 we shall see thee face to face n.

What is it to see thee face to face, but euen, as the Apostle o 1 co.13,12 saith o, To knowe euen as I am knowen: to knowe thy truth and thy glory?

p Mat.16,16 Actes 4,15 Rom.9.26 q Mat.25,31 23 r Iame.1,12 f Rom.8.18 Colos.3.4 t Esa.35,10 u Reu.7,10 x 1 cor.9.24 25 y Heb.3.18 z Reu.14,13 a Reue.7,15 16,17 b Luk.23,43 Reuela.2,7 c Gala.4,26 Reuel.3,12 Reu.21,2,10 d Galat.6,8 Reuelat.2.7 e Esa.35,10 Reuel.21,4 29

To know thy face is to know the power of the father, the wisdome of the Sonne; the mercie of the holie Ghost; and the single and simple essence of the glorious Trinity.

For to see the face of the liuing God p, is the cheefest happines, the ioie of Angels, and of al Saints q, the rewarde of eternall life r, the glorie of the spirits f, euerlasting ioy t, the crown of glory u, the garlande of felicitie x, rich tranquilitie y, the goodlie peace z, inward and outward delectation a, the paradise of God b, celestial Ierusalem c, the blessed life d, perfect happines e, the

the ioy of perpetuitie; ỹ peace of God, which passeth al vnderstanding[f].

[f] Philip.4,7

This is full happines indeed, and all the glorie of man, euen to see the face of his God[g]; to see him that made heauen and earth[h]; to see him that hath made man[i], that hath saued man[k] that hath glorified man[l].

[g] 1 Cor.13,12 Reuel.22,4
[h] Genes.1,1 Actes 4,24 Hebr.1,2,10
[i] Gene.1,26 27 psal.100,3
[k] 1 Thi.3,10 1 Tim.4,10
[l] Rom.8,30

Man shall see God in knowing him; like him in louing him; and praise him in possessing him. For he shall be ỹ heritage of his people[m]; of his holie people, of the people whom he hath redeemed[n]. He shall be the possession of their felicitie, hee shall be the reward, and recompence of their hope. I will bee, saith hee[o], thine exceeding great reward. For great thinges beseeme a great person.

[m] Psal.28,9 psal.33,12 Esaie 19,25
[n] Gala.3,13 1 Peter 1,18 Reuela,5,9
[o] Gen.15,1

In good sooth, O Lorde my God

p Psal.7,7,13 God p; thou art much greater
q Exo,18,11 than al Gods q; and thy rewarde
r Gen,15,1 is exceeding great r.

Neyther art thou great, and thy rewarde little: but as thou art great, so is thy reward great, For thou art not one thing, and thy reward another.

But thou thy selfe art exceeding great; thou thy selfe art an
s Gen,15,1 exceeding great reward s. Thou thy selfe art both the crowne, and the crowner; the promise, and the promiser; the gift, and the giuer; the rewarder t, and
t Reu.1,7,17 the reward of euerlasting blisse.

Thou art then the crowner, & the crowne, ô my God, and the diademe of mine honor adorned with glorie, the brightnes comforting, the light renuing, the glorie adorning, my great hope, the desire, and thing desired u from the hart of al saints.
u Psa,42,1,2

Thy

Thy ſight therefore is all the recompence, al the rewarde, all the ioy vvhich we looke for.

For this is eternall life, this, I ſaie, is thy wiſedome: This is eternall life [x], that we know thee to bee the onelie true God, and vvhome thou haſte ſente Ieſus Chriſt.

So that whē we ſhal ſee thee [y] the onelie true God [z], liuing [a], almightie [b], ſimple [c], inuiſible [d], who can neither be cōteined [e], nor comprehended [f]; and thine onely begotten Sonne [g], of one ſubſtance with thee [h], and coeternall [i], euen Ieſus Chriſt our Lord [k], whom thou didſt ſende into the world [l], for our ſaluation in the power of thy holy ſpirit; three in perſons [m], and but one in ſubſtance: an holie [n], and

x Iohn 17,3
y 1 cor. 13,12
Reue 22,4
z Deut. 6.4
Malac. 2,10
a Mat. 16,16
Actes 14, 15
Rom. 9.26
b Gen. 35,11
Reuelat 4,8
c Pſa. 86,10
Eſa. 37,16,20
d Colo. 3,15
1 Timo. 1,17
e Iob. 22,8,9
f Iere, 32,18 19
g Ioh, 3, 15 19
1 Ioh. 4,8,9
h Heb. 1,2.3
i Hebr. 13,8
k Rō. 1.1,3.7
1 cor. 16,22 23,24
l Iohn, 6,25,38. m Mat, 3,16,17. Mark, 1 10,11. Luke 3,21.22, n Leuitic. 11, verſe 44. 45 Reuel. 16,5

God

o Esa.37,16 God alone o, beside whome
20 there is no God p, then we shall
p Deu.33.26 haue what now we seeke, name-
q Galat.6,4 lie eternall life q, euerlasting
Reuelat.2.7 glorie r, which thou hast prepa-
r Reue.21.4 red for them which loue thee s;
23.&c and laide vp for them that feare
s 1 Cor.2,9 thee t; and wilt giue to them
t Psa,31,19 which seeke thee u, I say, which
u Psal.14,6 continually do seeke thy face.

And thou, ô Lorde my God, which didst take me out of my mothers bowels x, which recõmended me into thine hand, suffer me not anie more, I beseech thee, to bee distracted so on euerie side; but bring mee from outward thinges vnto my selfe; and fro my selfe vnto thee, that mine heart may alwaie saie vnto thee, My face hath sought thee out, Lorde I will seeke thy face y, the face of the Lorde of hosts z, wherein all the

x Psal.71,6

y Psal,27,8

z Psal,59,5

euer-

euerlasting glorie of the saintes consisteth.

The sight whereof is eternall life, and the euerlasting glorie of the saints.

Wherefore let mine heart reioyce, that it may feare thy Name. Let the heart of such as seeke the Lorde [a], reioice: but much more the heart of such as find him. [a] Psal. 24,6

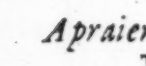
For if there be ioy in seeking, howe great shall bee the ioie in finding! Wherefore I will alwaie earnestlie seeke thy face, yea vncessantlie will I seeke the same, if happilie the gate and doore of righteousnesse may be opened vnto me [b], that I may enter into my maisters ioy [c]. [b] Ps. 118,19 [c] Mat. 25,21 23

This is the gate of the Lord [d]: the righteous shal enter through the same. [d] Ps. 118,20

Chap.

Chap.37.

A praier vnto the holy Trinitie.



OBLESSED Trinitie, three [a], coequal and coeternal persons, one [b] verie [c] God, Father [d], Sonne [e], and the holie Ghost [f], which alone inhabitest the eternitie [g], and the light that no man can attaine vnto [h]: who hast made the earth by thy power [i], and rulest the world by thy wisedome:

Holie, holie, holie [k], Lorde God of hostes, dreadfull [l] and mightie [m], and righteous [n], and mercifull [o], and wonderfull [p], who art to be praised [q], and to be loued [r]:

One God [s], three persons [t],

[a] Mat,3,16 17 Mar.1,10,11 Lu.3,21.22
[b] Deut.6.4
[c] kin,19,15 19
[d] Iere.10,10 2 Chro.15,3
[d] Mat.11.25 Mark.13,32
[e] Iohn,3,16 18
[f] Iohn.4 9
[f] 2 co.13,13
[g] Esa57,15
[h] 1 Ti 6,16
[i] Iere.51,15
[k] Esaie 6,3 Reuela,4,8
[l] Deut.7,21 Dan.9,4
[m] Exo.20,5 Psalm.24 8.
[n] Psal 116,5 Esay 45.21
[o] Exo.34,6 Psalm.86,5,
[p] Psal 8,1.9
[q] Exo.15.11
[r] Chr.16,25
[s] Deut.6.4

Psalm,96.4. Psa 145,3. [t] Deutero,6,5 2 Kin.19,15,19. [t] Luke 3,21,22.

one

one essence, power, wisedome, goodnesse, and one vndeuided Trinity: Open to me, which cal vnto thee, the gate of righteousnes[u], and when I am come in, I wil praise the Lord.

[u] Ps.118.19

Lo most honorable housholder, I a poore begger knocke at thy doore; command the doore to bee opened to mee vvhich knock, who hast said[x], Knocke and it shall be opened.

[x] Matth.7.7

For doubtles the grones of my pained bowels, & the cry of the teares of mine eies knock at thy gate, ô most mercifull father.

O Lord, my whole desire is before thee[y], and my sighing is not hid from thee.

[y] Psal.38.9

O Lorde, hide thy face no longer fro me[z], neither cast thy seruant away in displeasure.

[z] Psal.27.9

Most mercifull Father, heare the complaint of thy sonne, and reach

reach him thine helping hande that it may bring mee out of the horrible pit[a], out of the lake of miserie, and from the miry clay, that I perish not in the sight of thy pittiful eies, and in the presence of thy bowels of mercie: but may escape vnto thee my Lord God[b], that I may see the riches of thy kingdome, and euermore behold thy face[c], and sing praises to thine holie name.

[a] psal. 40,2

[b] psal. 7,1,3 Mat. 4,7. 10

[c] 1 cor. 13, 11 Reuel. 22,14

O Lord, which dost wonderous things[d], comfortest mine hart through the remembrance of thee, and inlightenest mine youth, cast me not off in ỹ time of mine age[e], but reioice all my bones, and renue my strength like the Eagles[f].

[d] Psal. 72,18

[e] psal. 71.9

[f] psl. 103,5

FINIS.

1600.

AT LONDON,
Printed by Peter Short, dwelling on Bredstreet hill at the signe of the Starre.

Cum priuilegio.

A right Christian Treatise,
entituled
S. AVGVSTINES
Praiers:

Published in more ample sort
than yet hath bin in the English toeng,
purged from diuers superstitious pointes, and adorned with manifold places of the S. scripture, by
THOMAS ROGERS.

Whereunto is annexed Saint
AVGVSTINES
Psalter.

Translated and quoted by
the same T.R.

1 Thes. 5. 17
Pray Continually.

Imprinted at London by Peter Short, dwelling on Bredstreet hil, at the signe of the Star.

Cum Priuilegio.

1600.

1. g. 117 (2)

To the Christian Reader S.

IN this place both to satisfie thee, beloued, & that thou also the better maiest, if it please thee, answere mine aduersaries, I thinke it my part to shew the reasons of my translating correcting, and adorning this booke. For some perhaps, to translate that which is once done already, will think it vanity, to amende that which no godlie man would euer enterprise to correct, will iudge it presumption, and to adorne that which was, though often imprinted, yet neuer so put foorth, will deeme it curiositie. And so I shal be counted vaine for my translating, ouerbolde for my correcting, and very curious for my quoting this booke. It standes me therefore vpon to shewe the causes of dooing what I haue done, wherein I wil bee the more briefe, because elsewhere [1] I haue somwhat touched these generall points, and what there I haue spoken hath apt relation vnto this place.

[1] *In the Epistle dedicatory before S. Augustines priuate talke with God, & also in the second Epistle before the Imitation of Christ.*

And first for my translation (to ouerpasse in silence the wel acceptation of saint Augustines priuate talk with God, by the godly zealous, for whose sake I did bestowe my paines, and the approbation of the same by the Honorable of famous memorie maister Secretarie Wilson, for whose iudgement sake chiefly, which I knew was verie learned and sound, I chose him to bee patrone thereof: sufficiente causes both to encourage me to go forward, and to cleere

Causes why the booke was translated being in English before,

me from al ſuſpition either of vanitie, preſumption, or curioſitie for doing as I haue done) I ſaie, the rather I put this booke to Engliſh, for that I ſaw the other, before in our vulgar tongue (whoſoeuer was the tranſlator of the ſame, or what copy ſoeuer the Printer followed) was very vnperfect, as by comparing this my tranſlation with the other in Engliſhe, and bothe with the Latine copy, may eaſilie appeare. And therefore that neither the aduerſary might haue iuſt occaſion to carpe, nor the godlie to complaine henceforth that it is not perfected, I thought good faithfully to tranſlate the ſame. Furthermore were nothing at al as more then halfe was left out, yet good cauſe I had to tranſlate it, both becauſe of the errors therein contained, which were neceſſarily to be corrected; and of the manifold ſentences of holy ſcripture comprehended therein, which were needful to be quoted. So that both that the godly might not bee either infected, or offended by the one, and that many might bee allured to read and in reding confirmed by the other, I tooke the tranſlation thereof vpon me, for otherwiſe neither could the faultes be rightly amended, nor the places duly applied.

Cauſe of correcting this booke,

Secondarilie, my correcting of this booke, I haue hope no good man will miſlike. For I did it not raſhly of preſumption but with the teſtimonie of a good conſcience, with the warrant of God his word, and after the example too of ſuch who for doing the like are not diſpraiſed. For if the Spirit of God commandes vs, *To trie euerie*

ſpirit

Spirits [b], *to trie all thinges, and to keepe that which is good* [c], *to do all things vnto edification* [d], not vnto the destruction of soules, and if both those noble & good men of Berea did examine the doctrine euen of the Apostles themselues [e], and diuers godly men in our age haue tried, and purged the writings of other menne, and that to the great benefite of the Churche, and their owne commendation: *I* trust I am not blame worthie for trying and for choosing that which good is, and refusing that which either might infect, or bee offensiue to the godlie but should do very ill both against God, against man, and against my conscience too, if *I* did not so, hauing both so holie a commander to obey, and so worthie examples to imitate. Against the censure euen of any indifferent iudge, I may with as good, and better authoritie either quite omitte, or Christianlie conuert that which is idle vnto good purpose, than some euill disposed personnes either altogether leaue out, or wickedlie change that which good is to the ingrassing of il opinions, as did both *Io. Baptista Ficklerus* a papist in his handeling that booke entituled, *De iure Magistratus in Subditos*; and also, *Iohan de Ales* another papist in corrupting the holy Psalmes of DAVID, and applying them most sacrilegiouslie vnto the virgin Mary, And thus briefely for my correction in generall.

b 1 Ioh. 4, 1
c 1 The. 5. 21
d 1 co. 14, 26
e Acts. 17, 10

Now furthermore would be shewed particularlie what I haue corrected; howe I haue corrected the same, and whie. The places which I haue corrected I bee either

What things corrected.

manifestlie erroneous, or scapes vnwittinglie, for so charitie and circumstances will me to iudge, committed.

Foulis manifestly erroneous.

Of the former sort be praiers which tend eyther to make workes meritorious, as where among other things petitiō is made by the Authour, that he may *Amando mala sua redimere* [f], and haue teares granted; *Quæ peccatorum possint dissoluere vincula* [g]: or to make Saintes intercessors for vs, as doeth this praier vnto the house of God, *Tu dic, tu roga Deum, vt dignum me faciat participatione gloriæ tuæ* [h]; againe vnto the same house of God, *Adiuuent me merita tua, subueniant prauitati meæ sanctæ, & purissimæ orationes tuæ, quæ inefficaces apud Deum nullatenus esse possint* [i], so doth this, *Da mihi effectum petitionis, & desiderij mei intercedente, & orante & impetrante gloriosa virgine, genetrice tua Maria, Domina mea, cum omnibus sanctis,* [k] and this, *Da mihi gratiam lachrymarum, &c. propter merita, & orationes eorum, qui tibi placuerunt, & deuotissimè seruierunt* [l]: and this especially, *Exaudi nos Trinitas sancta, & conserua ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem confessorum, per castitatem Virginum & per intercessionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* [m]: or praiers finallie either vnto the dead, as is both the whole four & twenty chapter, after the Latine copy, and these also in another place [n], *Sancta, & immaculata virgo, Dei genitrix, Maria, & mater Domini nostri Iesu Christi, interuenire pro me digneris apud illum cuius meruisti effici templum S. Michael, S. Ghabriel, S. Raphael, & chori Angelorū, Archan-*

[f] Med cap. 1
[g] Med. c, 40
[h] Med, c. 20
[i] Med. ca. 20
[k] Med. c, 55 and c. 36.
[l] Med. ca. 36
[m] Me, ca. 40
[n] Med. ca, 40

Archangelorum, Patriarcharum, atque prophetarum, &c. vos rogare præsumo, vt pro me culpabili ipsi Deo supplicare dignemini, quatenus de faucibus diaboli, & de morte perpetua merear liberari; or praiers for the dead, as this is, *Præsta domine &c. defunctis fidelibus requiem sempiternam* [o]. Againe [p], *Omnibus etiam Christianis defunctis adiutorium præstare digneris, & defunctis fidelibus absolutionem, & requiem sempiternam per æterna secula*,

o Me, ca 40
p Me, ca, 40

Of the latter sort be these especially, and such like words in one chapter [q], *Respice clementissime rex qui patitur, & reminiscere benignus pro quo patitur, &c. Candet nudum pectus, rubet cruentum latus, tensa arent viscera, &c.* and these and such like in another [r]: *Ego iniquè egi, tu pœna mulctaris, ego crimen edidi; tu torturæ subiiceris; ego superbiui, tu humiliaris, ego tumui, tu attenuaris, &c.* Suche is the whole 19. chap. in a maner after the Latine copie, and finally, so be these and such like (for to recite al the wordes, I thinke it not conuenient) in another [s], *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuersationem hominũ, &c. Vtinam cum felice Ioseph Dominũ meum de cruce deposuissem, aromatibus condiissẽ, in sepulchro collocassẽ, &c.*

Scapes vnwittingly committed.
q Med, ca, 6
r Med, ca, 7
s Med, ca. 41

In which my correction, I haue had special care to leaue as little out as might be, and therefore did I thinke it better to change vnto good purpose that which is contrarie vnto the Christian faith, where aptlie I could to doe, than quite to omitte whatsoeuer was amisse. In which respect I haue changed the 24 chapter after the latine copy in my translation, the 23 which is a praier vnto saints, as also these words,

Manner of correcting this booke.

[t] Med, ca, 36 *Popter merita, & orationes, &c.* [t] and applied them vnto Christ. The other errors I haue quite left out. Likewise among the scapes, some things I haue omitted, & some things I haue changed. I haue omitted the whole 19. Chap. in the Latine copy; which is the cause I haue one chapter lesse in my translation, than is in the Latin: and also these words, and the rest tending to the like effect [u], *Homini quia videre non potuit Dominum angelorum, humiliatum ad conuersationem hominũ, &c. Vtinam cum felice Ioseph dominũ meũ de cruce deposuissem, aromatibus condiissem, in sepulchro collocassem, &c.* That which I haue altered, are the rest specified afore: the onlie difference betweene the Latine copie and mine in those places is, for that I turn the present tence into the preterperfecte tence, which agreeth to the truth.

[u] Med, ca 41

Special reasons of correcting the errors & scapes in this booke

It remaineth now that I do yeeld the reasons why I haue corected these faults: And first for the errours: the chiefest causes of my correcting them was, for that they bee contrarie to scripture, and might both infect the simple, and coole the zeale euen of the strong; but another was, because I saw manie places in this book did ouerthrow them quite. As first the places for merites are ouerthrowne, as by other, so especially by these, I *acknowledge that no penance canne satisfie for my sinnes* [x], and againe, *If thou examinest my right cousnes, lo, I stinke like dead carion* [y]. Secondly, intercession vnto Saintes, with praying vnto the dead, is ouerthrown by these and such like places, *What other intercessor should I direct vnto thee, but euen him* [z] *who is the reconciliation for our sinnes, and sit-*

[x] Aug. prai. ch, 38, p, 198

[y] Aug prai. ca 39 p, 106

[z] Aug prai. c, 5, pag, 13

teth

tath at thy right hand, making request for vs. For what is it to cal vnto the truth in truth [a], *but euen to call vnto the Father in the name of the Sonne (not of Saintes?) There is nothing beside to adde. for I haue sent mine whole hope vnto thee* [b], *I haue directed thy beloued sonne mine aduocate vnto thee; and haue sente thy glorious child to be a mediator betweene mee and thee: I haue sent I saie an intercessour, thorough whose (not thorough Marie or any other sainte) I hope to get pardon. For what is more acceptable* [c], *than to call vppon the begetter in the name of his only begotten? to moue the father vnto mercy in the recordation of his sonne to mitigate the wrath of the King, thorough naming of his deere child, &c.* Thirdly, praying that the faithful departed out of this life, may haue reste, is also in diuers places ouerthrown, as where it is said [d], *Happy is the soule, which departing from the earthlie bodie, goeth directly into heauen, secure it is and quiet, &c? Oh happie are all thy Saintes, O Christ, which haue passed ouer the sea of this mortalitie* [e], *and attained vnto the hauen of perpetual quietnesse, securitie and peace, where they are at rest, and alway ioifull and merry?* And therefore considering this contrarietie in the author, I thoght it best to publish those thinges, which were consonant to the true faith & to omit whatsoeuer sauored either of heresie or superstition.

[a] Aug the same chap. pag. 21.

[b] Aug prai, ch, 8, pa, 35.

[c] Aug prai. pag. 21.

[d] Aug. prai. ch. 22, p. 90.

[e] Aug prai. ch. 23, p, 93

And for the escapes, I am to yeelde the same reason, which I haue giuen for my correcting the errors. For as they, for the most parte, bee contrarie vnto the scriptures: so be diuers places in this booke, as rarely I could shewe against them. *I* except only the scapes contained in the 41.

Chapter after the Latine copie: the which as also the other scapes and errours, I am persuaded were the Authour liuing, hee would gladlie eyther amende himselfe, or suffer them to bee reformed. I often make mention of the Latine copie, because that hath one Chapter more than this hathe, which commeth to passe by leauing out the 19. chapt.

Causes of ioyning this booke with places of Scripture.

Thirdly, and last of all, I haue adorned this booke with places of Scripture, both to shew from whence that which good is, both is and ought to be taken: and also to moue the zealous Christian the more earnestlie to reade this booke. For when it is apparant that praiers and meditations be deriued out of the pure fountaine of Gods holie word, manie are not a little not onely pricked forward vnto the reading, but also strengthened and comforted much in mind, when they do read them.

Which being so, I trust thou wilt accept my trauel in good part, & at the least wise reade this booke as diligently now, being both made perfect, corrected and adorned as earst thou hast don when it neither had so many praiers in it by halfe as nowe it hath, nor was so pure from error, nor so authorised with the warrant of Gods worde for the comfort of the soule as now it is.

And thus I commende both thee and my selfe into his handes who hath not onelie made, but also redeemed vs for his owne glory and praise.

The 10. of Iune, Anno 1581

Yours in Christ.

Tho. Rogers,

A right Christian Treatise, *containing many holie and* heauenlie Meditations, written, as it is thought by that reuerend Father S. AVGVSTINE.

Chap. 1.

A praier vnto Almightie God for grace to leade a new *life according to Gods* holy word.

O LORD my GOD[a], giue mee grace frō the verie bottome of mine hart to desire thee: in desiring to seeke thee; in seeking to finde thee; in finding to loue thee; in louing vtterlie to loath my former wickednes. [a] psal 7. v. 3 Psalm. 18. 21

O Lord my God, giue I beseech

ſeech thee to mine heart repentance, to my ſpirite contrition, to mine eies a fountaine of tears to mine handes liberalitie vpon the poore.

Pſalm. 5, 2 O my King[b], quench in mee the deſires of the fleſhe, and inflame within my breſt the fire of thy loue.

Driue away fro me the ſpirit of pride[c], ô my redeemer[d], and of thy mercy beſtowe vpon me the treaſure of thine humilitie[e].

[c] Eccl. 3, 4
[d] Mat. 20, 28
[e] Mat. 11, 21
[f] Luke 9, 55

O my ſauiour[f], remoue from my mind the rage of wrath, and gratiouſlie giue me the ſhield of patience.

Plucke euen from the verie roote of mine hart the rancor of
[g] Gen 1, 26 malice O my Crearour[g]; and make me to enioy the ſweetnes of a quiet mind.

Giue mee, O moſt louing father[h], a ſound faith, a right hope
[h] Matt. 6, 9 and a conſtant loue.

O

O my gouernor[i], driue awaie far fro mee al vanitie; and ſuffer mee to haue neither an vnconſtant minde, nor a wandering heart; nor a ſcurrillous mouth, nor a proud looke, nor a greedie bellie, nor a ſlandering tongue, nor itching eares after curioſitie, nor a couetous minde after ryches, nor polling handes to abuſe my power, nor ambitious motions to get vaine glorie, let both curſed hypocriſie, and poiſoned flatterie, and proude contempt of the poore, and violent oppreſſion of the weake, let both burning couetouſneſſe, and cankered enuie with damnable blaſpheming of thy name be alwaies far from mee thy ſeruant.

[i] Eccl. 23. 2

[k] Pſ. 119. 36

O my maker[l], make a large diſtance betweene me and raſhneſſe, betweene mee and wickednes, betweene mee and frowardnes,

[l] Pſ. 139. 2

wardnes, betweene me and vnquietnes, betweene me and idlenes, betweene me & drouſines, betweene me and blockiſhnes.

Grant that my hart proue not blinded, my ſenſes obſtinate, my maners ſauage: but let mee delight in goodnes, and followe counſel, & neuer looſe the bridle to my toong, nor cruellie make a praie of the poore, nor violentlie oppreſſe the weake, nor vniuſtlie ſlander the innocent, nor negligentlie regarde inferiours committed to my charge.

Finally, let me vſe neither crueltie towarde my ſeruantes, nor treacherie towarde my friendes; nor violence vppon my neighbors.

O my God, my merciful God [m], euen thorough thy beloued ſonne [n] I beſeech thee, giue mee grace to exerciſe my ſelfe in the workes of mercie, and in godlie

[m] pſa. 59, 17
[n] Ephe. 2, 8

cogita-

cogitations, namelie, to weepe with them that weepe, [o], to instruct such as goe astraie [p], to helpe the afflicted [q], to cherish the poore [r], to comfort the sorrowfull [s], to relieue the oppressed, to nourish the hungrie, to refresh them which mourne, to forgiue my debtors [t], to pardon them which haue hurt me [u], to loue them which hate me [x], to render for euill good [y], to despise none [z], but to honour all [a], to imitate the vertuous [b], to shunne the wicked [c], to imbrace vertue [d], to flie sinne [e], in aduersitie to be patient [f], in prosperitie to bee continent, to set a watch before my mouth [g], and a seale of wisedome before my lips, to despise earthlie [h], and to couet after heauenly things [i], Amen.

[o] Ro,12,15
[p] Iam.5.9
[q] Mat.25,35
[r] Esay 58,7
[s] Mat.25,35
[t] Math.6.12
[u] Ro.12,19
[x] Mat 5.44
[y] Rom 12,19
[z] Pro,14,21
[a] Ro.12,10
[b] 1 cor.11,1
[c] Prou.4,14
[d] psalm.5,9
[e] 1 pete.3 9
[f] Rom,5,3
[g] Ecc 22,26
[h] phil.3,7.8
[i] Colo.3./3 2

Chap.

Chap. 2.

An accuſation of mannes vnworthines, and a commendation of Gods infinite mercie.

[a] Gen. 7, 23

THus, my maker[a], I haue asked much, and yet haue deſerued nought.

I confeſſe, yea alas I confes, that not only I deſerue not thoſe bleſsings which I do require, but alſo do deſerue many & exquiſite torments[b].

[b] Iob. 10, 8
[c] Mat. 21, 31
[d] Lu. 23, 40

Notwithſtanding, euen publicanes[c], harlots, and theeues[d], who in a moment plucked from out the iawes of the enemie, are taken into the armes of the ſhep heard, do embolden me to doo as I do.

[e] Geneſ. 1, 1
[f] Pſal. 144, 1
[g] Reg. 25, 3

For albe thou O God, maker of al things[e], art wonderfull in al thy workes[f], yea art thou moſt wonder-

wonderful in the workes of mercie: therefore diddeſt thou ſaie by one of thy ſeruantes [g], His mercies are ouer al his works. [g] pſal.145.9

And although thou ſpeakeſt this but of one, yet wee truſt it is ment of thy whole people: My louing kindneſſe will I not take from him [h]. For thou deſpiſeſt none, thou caſteſt none awaie, thou abhorreſt no man, vnles it be him which madly abhorreth thee. Hence it is, that being moued, thou ſtrikeſt not; but if they ſurceaſe thou powreſt thy bleſsings vpon them which prouoke thee. [h] pſa.7.5.14

O my God, the horne of my ſaluation [i], and my refuge, I, wretch that I am, I haue prouoked thee: I haue doone euill in thy ſight, I haue ſtirred vp thine anger; I haue deſerued thy diſpleaſure. I haue ſinned, and thou haſte ſuffered; I haue of- [i] pſal 18.2

fended

fended, yet thou beareſt with me.

[k] Ecc.35, 21 If I repent, thou ſpareſt [k]; if I

[l] Luk.15, 10 returne, thou embraceſt [l]; yea, beſide all this, though I deferre, thou waiteſt.

Thou reclaimeſt him which wandereth; thou inuiteſt him that reſiſteth; ÿ lookeſt for him that ſleepeth, and him thou imbraceſt which returneth.

Thou teacheſt the ignorant, thou comforteſt the penſiue, thou liſteſt vp from deſtruction after a fall, thou giueſt to him

[m] Matt.7,7 that asketh [m]; hee that ſeeketh, findeth thee, and thou openeſt to him which knocketh.

Lo, ô Lord, God of my ſaluati-

[n] Pſal.13,4 on [n], what I ſhoulde ſaie for my ſelfe I knowe not, and howe I may anſwere, I am ignoraunt: without thee there is no refuge, from thy ſight no ſecret place

[o] Pſal.139,7 can hide [o]. thou haſte ſhowne me

me a waie to liue well [p], and giue mee knowledge howe to walke, thou haſt threatned mee hel fire [q], and thou haſt promiſed the glorie of Paradiſe [r].

[p] Deu. 10, 12

[q] Eze 18, 13

[r] Rom. 2, 10

Now ô Father of mercies, and the God of all comfort [s], pearce my fleſh with thy feare, ſo that by fearing, I may eſcape ſuch thinges as thou doeſt threaten; and reſtore to me the ioie of thy ſaluation [t] that by louing I may taſt the felicitie which thou haſt promiſed [u].

[s] 2 Cor. 1, 3

[t] Pſal. 51, 12

[u] 1 Cor. 2, 9

O Lord, my rocke and my fortreſſe [x]; my GOD, my refuge, and my ſauiour [y]; put thou into my remembrance the things which I ſhould conceiue of thee teach me by what words I may call vpon thee, inſtruct me with what good workes I may pleaſe thee.

[x] Pſal. 71, 3

[y] Pſal. 18, 2

For I knowe, indeede I know one good worke, wherein thou

art much delighted; and another which thou dooeſt not deſpiſe. Thy ſacrifice is a contrite ſpirit[z], a contrite and a broken heart, O God, thou dooeſt not deſpiſe.

[z] Pſa. 51, 17

O my God mine helper[a], enrich me with theſe thy gifts; with theſe defenſes arme thou me againſt the enemie; let this be the water to quench the flames of ſinne, reach out of thy goodnes this refuge againſt the paſsions of my deſires.

[a] Pſal. 18, 2

O Lord God, the ſtrength of my ſaluation[b], let me not be of that number which for a time beleeue, but when temptation commeth, go backe[c].

[b] Pſal, 140, 7

[c] Luke 8. 13

Couer thou mine head in the daie of battell[d], O mine hope in affliction, and my ſaluation in the time of trouble[e].

[d] Pſa. 110, 7

[e] Pſal. 17, 1

Thus, O Lord my light and my ſaluatiõ, what I need I haue asked

asked, and what I feare, thou art priuie of; but my conscience gnaweth, and the secret cogitations of the heart reproueth my boldnesse, and what loue ministreth, feare scattereth; zeale stirreth vp, feare checketh; my wicked deedes strike a terrour, but thy goodnes maketh bolde; thy mercy encourageth my wickednes keepeth mee backe: and to say more truelie, the fantasies of vices come fresh into my remembrance, which beat backe the boldnesse of presumptuous mindes.

Chap. 3.

A cõplaint of a sinner, whose praier God heareth not in respect of his disobedience.

FOr he that is woorthy hatred, howe can hee require mercie, hee which hath deserued paine, howe can hee desire

ſite glorie!

He prouoketh the iudge, that layeng ſatiſfaction for his offence apart, ſueth to be honored with rewardes. Who ſo is condemned to puniſhment, is too bold with the king, if hee ſeeke to be crowned with an vndeſerued garland. That fooliſh child doth prouoke the ſweete affection of his louing Father vnto wrath, that after reproches offered, wil vſurpe the dignitie of inheritance, before he haue repented him of his fault.

O my Father[a], why cal I into mind what I haue done? I haue deſerued death, and I beg life. I haue mooued my King[b], whoſe aſiſtance impudentlie I do craue I haue deſpiſed the iudge[c], and yet raſhlie I beſeech him to bee mine helper. Proudlie I haue refuſed to heare my father, whom notwithſtanding I preſume to haue

[a] Mal. 2, 10
[b] pſalm 5, 2
[c] Iob. 9, 15

haue mine helper.

Wo is me how late do I com; alas, alas, how ſlowlie doe I haſten; wo is me, becauſe I runne after woundes, refuſing beeing whole to auoid the darts.

I haue neglected to foreſee the darts, but now am troubled ſtanding at deaths doore.

I haue encreaſed my wounds, becauſe I haue not feared to adde ſinne vnto ſinne.

With a freſh wounde I haue embrued my ſcarres, becauſe I haue augmented mine olde ſins by my daielie tranſgreſsions, and what God by his medicines hadde healed, I by my frantike ſcratching haue opened.

The skinne which going ouer the woundes, did hide the diſeaſe, through ẏ breaking out of the corruption, is become rotten, inas much as wickednes vſed againe, made ẏ mercy once granted

granted to be of none effect.

For I knowe it is written, At what time ſoeuer the righteous man ſhal commit wickednes, al his righteouſnes which hee hath done ſhall not be mentioned[d]. Nowe if the righteouſnes of a righteous man through ſin ſhall be forgotten; how much more ſhall the repentance of a ſinner turning againe vnto wickednes

[d] Eze. 18. 24

How often haue I a dog returned vnto the vomit[e], and like a ſow wallowing in the mire[f].

[e] pro. 26. 11
[f] 2 pet. 2. 22

I acknowledge, bicauſe for me particularlie to remember all it is impoſſible, I haue taught many to ſin, which knew not what ſin meant; many that were bent toſin, I haue perſuaded therunto; ſuch as haue reſiſted, I haue cõpelled, and haue conſented to thẽ as haue gone about wicked nes. Snares I haue laid for them which haue kept the right waie,

and

and made a pit for ſuch as haue ſought the ſame; yea I made no conſcience of committing ſin, & feared not to forget thy lawes.

But thou a righteous iudge[g], ſealing mine iniquitie vp as in a bag[h], lookeſt narrowlie vnto all my pathes, and numbreſt all my ſteps.

Thou haſt held thy peace, thou haſt alway bin ſilent[i], thou haſt bin patient a long time: but, out alas, one daie thou wilt crie like a woman in trauel[k].

[g] Eſd. 14, 32
[h] Iob 14, 17
[i] Pſa. 50, 21
[k] Eſai. 42, 14

Chap. 4.

How god the righteous iudg ſhould be feared.

O Lord, God of gods[a], of great kindnes[b], I know how thou wilt one daie appeere[c]; I knowe thou wilt not keep ſilence[d], at what time the fire ſhal deuour before thy face,

[a] Deu. 10, 17
[b] Ioel 2. 13
[c] Acts, 7, 11
[d] Pſa. 50, 3

and a mightie tempeſt increaſe about thee; when thou wilt call the heauen aboue, and the earth to iudge thy people; and loe, al my ſinnes ſhall be laid open before ſo many thouſande people, and not onelie all my wicked deedes, but alſo all mine euill thoughtes, and wordes ſhal bee manifeſt before all the companies of angels.

1. cor. 4. 5

So many iudges then ſhall I wretche ſtande before, as haue excelled me in well dooing. So manie ſhall giue ſentence to my confuſion, as haue ſhewed mee examples to liue vprightlie. So manie ſhall be witneſſes to conuince mee, as haue both inſtructed mee with their godlie exhortations, and prouoked mee vnto imitation by their righteous dealing.

O my Lord I know not what to ſaie; I cannot tell what anſwere

swere to make: and being now in extreame peril, my conscience troubleth, my secret cogitations torment, my couetousnes fettereth, my pride accuseth, mine enuie eateth, my lust inflameth, my riotousnesse troubleth; my gluttonie shameth, my drunkennesse confuteth, my detraction teareth, my discord parteth, my anger disquieteth, my lightnes dissolueth, my sloth oppresseth, mine hypocrisie deceiueth, my flattery breaketh, my fauour liſteth vppe, my slander pricketh me.

Behold my deliuerer from the fierce nations, beholde with whom I haue liued, with whom I haue studied, with whom also I haue kept promise from the day of my birth!

The studies which I delighted in, doe now condemne mee, which once I praised, dispraise

me now.

These are the friendes vppon whome I rested, the teachers to whome I listened, the maisters whom I serued, the counsellers whom I beleeued, the citizens with whom I dwelled, the companions, whome I consented vnto.

Alack, my king & my God, [f] that my freedome is so long kept fro me. Alack, ô my light: that I haue remained with the dwellers of Kedar[h]. And seeing holie Dauid hath said Too long, how much more may I wretch saie, My soule hath too long bin a stranger!

O God my strength[k], in thy sight shall none that liueth bee iustified[l]. My trust is not in the sonnes of menne. Whom wilte thou finde righteous[m], if thou iudge without mercie! And vnlesse in fauour thou preuent the wicked

f Psalm. 5,2
g Psal. 27,1
h Psal. 120,5
i Psal. 119,6
k Psa. 18,1.2
l Psa. 143,2
m Ro. 3.20

wicked, there will not be to glorifie the good.

For I do beleeue, O my saluation[n], which thing I haue heard howe that thy bountifulnes leadeth me vnto repentance[o]: the sweet words of thy mouth haue sounded in mine eares. No man can come vnto me, except the Father, which hath sente mee draw him[p].

Now becauſe thou haſt taught me, and mercifullie endued me with this knowledge, from the bottome of mine hart, and with al the power of my mind, I humblie praie thee, O almightie Father, with thy moſt welbeloued sonne[q]; and thee, sweete Sonne with the moſt cheerful comforter[r], I beſeech thee drawe mee[s], ſo that I may run after thee by the sauour of thy good Oyntments.

[n] Pſal. 88.1

[o] Rom. 2.4

[p] Iohn. 6.44

[q] Matth. 3.17

[r] Iohn. 14.16

[s] Sal. ſongs. 1. verſ. 1. 2. 3

Chap. 8.

A praier vnto God the father, through his ſonne Ieſus Chriſt.

[a] Pſal. 18, 3

VNto thee do I cal[a], O GOD, euen vnto thee doe I call. For thou art neere vnto al that cal vpon thee, to al that cal vpon thee in truth[b].

[b] pſa. 145. 18
[c] Ioh. 14, 6

Becauſe thou art the truth[c], teach mee I beſeech thee of thy goodnes, O holy truth teach me to cal vpon thee in truth. For of my ſelfe I am ignorant howe to doe ſo[d], but mine humble requeſt is, O bleſſed veritie, to be taught of thee.

[d] Ro. 8, 26

For to be wiſe without thee, is but fooliſhnes[e]; but to know thee [f] is perfect wiſedome.

[e] 1 Co. 1. 20
[f] Iohn. 17, 3

Inſtruct mee in thine heauenlie wiſedome; and teach me thy ſtatutes[g]. For I verilie doe be-

[g] Pſa. 119, 12

leeue

leeue that he is blessed, whome thou chastisest, O Lord, and teachest in thy law[b]. [b] Psa. 94. 12

My desire is to cal vnto thee, nowe grant I praie thee, I may do so in truth.

What is it to cal vnto the truth in truth, but euen to call vnto the Father in the name of the Sonne[i]? Then, holy father, thy word is the trueth[k]; the beginning of thy word is trueth[l], for this is ý beginning of thy words that the word was in the beginning[m]. [i] Ioh. 15. 15 [k] Ioh. 17. 17 [l] Psa. 119. 160 [m] Iohn. 1. 1

In that verie beginning I worship thee the chiefe beginning. In that same very word of truth I cal vnto thee the perfect truth; in which thou, the verie same truth, direct me in thy truth, and teach me.

For what is more acceptable than to call vpon the begetter, in the name of his only begotten?

to mooue the Father vnto mercie in the recordation of the Sonne? to mitigate the wrath of the king through naming of his deare child?

So haue the guiltie bin wont to bee deliuered out of Priſon; the fettered looſed: and ſuch as haue bin adiudged to the death, haue not onelie bin pardoned, but gotten beſide extraordinarie fauour, while they haue expreſſed the tender affection toward a deerely beloued child to angrie Princes; finallie, ſo haue treſpaſsing ſeruants eſcaped puniſhment at their maſters hands euen through the interceſſion of their ſweet ſonnes.

Euen after the like ſort by the tender loue of thine almightie Sonne, I humbly beſeech thee, O almightie Father, bring my
* Pſa. 141. ſoule out of priſon, that I may praiſe thy name. By thy coeternal,

nal, and onelie Sonne[o], I praie thee deliuer me from the chains of sinne; and through the intercession of thy sonne that sitteth nowe at thy right hande, restore mee vnto life, to whome mine owne desertes doe threaten a deadlie sentence.

[o] Iohn. 2. 1. 6 18

For what other intercessour shoulde I direct vnto thee, but euen him which is the reconciliation for our sinnes[p], and sitteth at thy right hande making request for vs[q].

[p] 1 Iohn. 2. 2
[q] Ro. 8. 34

Beholde mine aduocate with thee God the Father[r]; beholde the most hie priest[s], which needeth not to be sanctified by the bloud of any thing[t], but shineth gloriouslie embrued with his owne bloud; beholde the sacrifice holie, acceptable, and perfect[u], offered and receiued for a sweet smelling sauor[x]; beholde the lambe vndefiled[y], that as a

[r] 1 Iohn. 2. 1
[s] Hebru. 8. 1
[t] Hebr. 9. 11 12
[u] Heb. 9. 22
[x] Ephes. 5. 2
[y] 1 Pet. 1. 19

sheepe before his shearers opened not his mouthe [z]; neyther spake a word when he was buffeted with fists, [a]spit vpon[b], and obraided; finallie, which did no sinne[c], and yet bare our sinnes[d] by whose stripes we are healed.

[z] Esai. 53, 7
[a] Mar. 14, 65
[b] Mat. 26, 67
[c] 1. Pet. 2, 22
[d] 1. Pet. 2, 24

Chap. 6.

A praier vnto God the Father for mercie, in respect of the bitter paines of his deere Sonne.

BEholde, louing Father [a], thy most louing Sonne which hath indured such wicked things for my sake.

O most gratious Prince [b], beholde him which hath suffered, and of thy goodnes cal him into mind for whom he hath suffred.

Is not he that innocent one [c], O my Lorde, euen thy sonne [d] whom thou gauest, to redeeme thy

[a] Mat. 5, 45
[b] Eccl. 2 4, 1
[c] 2. Cor. 5, 21
[d] Ro. 8, 32

thy seruant[c]! Is not this the author of life[f], that being brought as a sheepe vnto the slaughter[g], and shewing himselfe obedient to thee, euen vnto the death[h], dreaded not to end his life with a most cruel death?

Remember, ô worker of al salnation, how this is he whom thy wil was should bee partaker of mine infirmitie[k], notwithstanding thou hadst begotten him of thine owne power[l]. Out of doubt he is God with thee[m], which tooke my nature vppon him[n], and in that flesh ascended vppon the crosse[o], and suffered a most greeuous punishment.

O Lord my God[p], cast the eyes of thy Maiestie, vppon the work of thine vnspeakable mercie.

Behold thy sweete son, whose whole bodie was stretched forth[q],

[c] Gal. 5, 13
[f] Ioh. 11, 25
[g] Esay. 53, 7
[h] Philip. 2, 8
[i] Gala. 3, 13
[k] Esai 52, 3
[l] Psal. 1, 7
[m] Mat. 15, 16
[n] John. 1, 14
[o] Lu. 3, 33
[p] Psalm. 7, 1
[q] Mar. 15, 22

Behold

[r] Ioh. 20. 20

25 Behold his harmeles handes[r] diſtilling forth godly bloud; & being pacified, forgiue the ſins which mine handes haue committed.

Behold his naked ſide pierced [s] Ioh 19. 34 through with a ſharpe ſpeare[s]; and renewe mee with the holie fountaine, which I beleeue flowed from his ſide.

Beholde his vndefiled feete, that haue neuer ſtood in the way [t] Pſalm. 1. 1 of ſinners[t], but euer walked in thy lawe, dented through with [u] Ioh. 20. 20 cruell nailes[u], and make my pathes perfect in thy waies; giue mee grace to abhor all wicked ſteps; take fro me the way of li- [x] Pſa. 119. 29 eng[x], and grant me graciouſlie to chuſe the way of truth.

O king of ſaints, by this moſt holie ſaint, by this my redeemer[y], I beſeech thee, make me [y] Colo. 3. 14 to run the way of thy com- [z] Pſal. 118. 32 dements[z], that in ſpirit I may be knit

knitte vnto him, which abhorred not to bee clothed with my flesh[a].

[a] Iohn. 1. 14

O mercifull Father, remember howe the same thy moste deere Son, being a yong man, bowed his white necke with his heade, and gaue vp the ghost[b].

[b] Ioh. 19, 30

Behold, O moste gratious maker[c], the humanitie of thy beloued Sonne, and haue pitie vpon the weaknes of thy fraile workmanship.

[c] psal. 100, 3

Behold how his breste became white, his side bloudie, his bowels drie, his sight dimme; his countenance pale; his armes stiffe, how his legs hoong, and the streame of blessed bloud watered his pierced feete.

Behold O glorious Father[d], the torne members of thy tenderlie beloued sonne, and graciouslie remember what my substance is.

[d] psalm. 7 Hebru. 5

Behold

Behold the paines of God be-
[e] Iohn. 1, 14 [f] Gene. 1. 26 come man[e]; and releaſe the miſerie of man thy creature[f].

Behold the puniſhment of the
[g] Gala. 3, 13 [h] 1 Pet. 1. 18 redeemer[g] and forgiue the ſins of the redeemed[h].

Euen this is he, O my Lorde, whom thou haſt plaged for the
[i] Eſa. 53. 8 ſinnes of thy people[i], notwithſtanding hee bee thy beloued Sonne, in whome thou art well
[k] Matt. 3. 17 pleaſed[k]. This is that innocent perſonne, in whome there was
[l] Eſai. 53. 9 founde no deceit[l], and yet was he reckoned with the tranſgreſ-
[m] Eſai. 53. 12 ſors[m].

Chap. 7.

A praier wherein man confeſſeth, how he was the cauſe why Chriſt ſuffered.

O Sweet Chriſt, what ſin didſt thou commit, that ỹ ſhouldſt be ſo iudged? what didſt

diddeſt thou commit, that thou ſhouldſt be ſo cruelly handled? What was thy ſinne; what was thy fault; what was the cauſe of thy death; what was the occaſion of thy damnation?

For I alas, I did the ſinne, for which thou didſt ſuffer [a]; I deſerued the tormentes vvhich thou diddeſt indure. O ſtrange iudgement, ô vnſpeakeable diſpoſition of thy myſtery!

[a] Eſai. 53.4

The ſinner offendeth, the iuſt is puniſhed [b]; the guiltie tranſgreſſeth, the innocent is beaten [c]; the wicked ſinneth, the godlie is damned; That which the euil deſerueth, the good ſuffereth; the ſeruant doth amiſſe, the maiſter maketh amends; man committeth ſin, and God beareth the puniſhment.

[b] Mat. 27.24

[c] Eſaie. 53.5

O ah, how, ô Sonne of God [d], how haſt thou debaſed thy ſelfe [e]! How haſt thou burned in affection!

[d] Matt. 3.17

[e] Philip. 2.8

[f] Iohn.15,23 fection[f]! How far is thy mercie
stretched? Howe greate is thy
kindnes? whither extendeth thy
loue? whither is thy compaſsion
come.

For I did wickedlie, but thou
[g] Mat.8.7 wart punished[g]; I sinned, and
[h] Gala.3,13 thou wart afflicted[h]; I offen-
[i] Mat.15,20 ded, thou wart tormented[i]; I
lifted vppe my selfe, thou wait
[k] Philip.2,8 humbled[k]; I swelled, thou wart
[l] Hebru.2,9 brought low[l]; I was disobedi-
ent, but thou obedientlie ba-
reſt the punishment of disobe-
[m] Phili.3,8 dience[m]; I serued the bellie, but
[n] Matth.4.2 thou enduredst hunger[n]. The
tree allured mee vnto vnlawfull
concupiscence: but perfect cha-
[o] Epheſ.5,2 ritie led thee vnto the Crosse[o].
I tasted presumptuouslie the for-
bidden fruite: thou sufferedst
tormentes. I delight in meate;
[p] Gala.3,13 thou didst hang[p]. I enioie plea-
sure, thou wart pierced with
[q] Ioh.20,25 nailes[q], I feele the sweetnesse of
the

the apple, but thou tastedst the bitternes of gall[r]. Eua smiling is merie with me; Marie weeping had compassion vpon thee. Lo King of glorie[s], thus is mine vngodlines, and thy mercie manifest, thus mine vnrighteousnesse, and thine innocencie is euident. Nowe, ô my king and my God, what shall I render to thee for al thy benefits towarde me[u]? For mans hart cannot conceiue the thing which may worthilie recompence these thy ample rewards. Can the wit of man find out any thinge answerable to Gods mercie? No, it is not for a creature to enterprise to make God amends.

[r] Mat. 27. 34
[s] Mat. 27. 53
[s] Psal. 24. 7 8, 9
[u] psa. 116. 12

Notwithstanding, ô Sonne of God, in this so wooderfull dispensation, something my frailetie is able to doe, namelie, if thorough thy visitation the minde beeing pricked, it crucifie the flesh

flesh, with the affections & the
x Gal,5.24 lusts[x], which thou hauing gran-
ted, it then beginneth as it were
to suffer for thee, because thou
also hast vouchsafed to die for
my sinne[y]. And so through the
y Mat,8,27 conquest of the inner manne, it
z 1 Pet,2,24 shal be armed, thou being cap-
taine, vnto the attaining of the
outward victorie, in asmuch as
it feareth not, hauing ouercome
the spirituall battel, to be subiect
for thy sake, to the materiall
sword. In which respect ỹ weak-
nes of my condition, if it like thy
goodnes, shalbe able according
to the power it hath, to answere
to the greatnes of the Creator.
And this is heauenlie physicke,
O sweete Iesu, this is the preser-
uatiue of thy loue.

Now I beseech thee, by thy
wonted mercies, powre that in-
to my woundes which the me-
lancholie humour of venomous
conta-

contagion being thrown away, may reſtore mee againe to my former health; and hauing taſted the nectar of thy ſweetnes, may make mee from the verie heart to deſpiſe the inticementes of the worlde, and to feare none aduerſitie of the ſame for thy Name ſake; finallie, that I may bee alwaies mindeful of thine euerlaſting glorie, and in that reſpect abhor the troubles of this tranſitoric world.

I beſeech thee let nothing ſeeme ſweete to mee without thee; let nothing pleaſe me, no worldlie thing like mee beſide thee. Let me not loue that which thou doeſt abhorre, and let thy good pleaſure bee all my deſire continuallie.

Let it grieue mee to reioice without thee [z], & let me be glad to bee afflicted for thy Name ſake [a].

[z] Iere. 9. 2.

[a] Act. 5. 41.

Let

Let thy name be my ioie, and the remembrance of thee my conſolation

[b] Pſa.42,3 Let my teares bee my meate night and daie[b], in ſeeking after thy righteouſnes.

Let the law of thy mouth bee better vnto me, than thouſands [c] Pſ.119,72 of gold and ſiluer[c].

Finallie, let all my care bee to pleaſe thee, and to reſiſt thy will let me vtterlie deteſt.

[d] Col.1,27 O mine hope[d], by al thy mercies I beſeech thee, be merciſull [e] Pſal.65,3 to my ſinnes[e].

Open mine eares to thy Lawes, and incline not mine heart, I praie thee by thine ho- [f] Pſal.141,4 lie name, vnto euill[f], that I doe not committe wicked workes with menne that worke iniquitie.

Laſt of al I beſeech thee by thy wonderful humilitie, let not the [g] Pſal.36,11 foot of pride come againſt me[g], and

and let not the hand of the wicked moue me.

Chap. 8.

A praier vnto God the Father, shewing how the passion of his sonne was for the reconciliation of man.

LO, almightie God[a], father of my Lord[b], heale graciouslie, & haue mercie on me I beseech thee.

[a] 2 Co. 6, 18
[b] Eph. 1, 2, 3

For I haue deuoutlie offered that which I founde most pretious; and humblie presented him which I saw was most dear vnto thee.

I haue concealed nought which I haue not reuealed vnto thy maiestie: there is nothinge behinde to adde, for I haue sent mine whole hope [c] vnto thee.

I haue directed thy beloued Sonne[d], mine aduocate [e] vnto thee;

[c] Colo. 1, 27
[d] Matt. 3, 17
[e] 1 Iohn. 2, 1

thee; and haue ſent thy glorious child to be a mediator between
f 1 Tim. 2,5 me and thee f: I haue ſent I ſaie, an interceſſor, through whom I hope to get pardon.

In words I haue ſent the Word
g Iohn, 1,1 g, which I ſaid, was ſent for my
h Iohn, 3 17 ſake h; I haue recited alſo the whole paſsion of thy moſt holy Sonne, which I beleeue ſuffered
i Eſa. 53,4 to ſaue me i.

I beleeue the Godhead ſente
k Mat. 21,37 of thee k, tooke vppon him mine
l Iohn. 1,14 humanitie l, wherein he thought good to ſuffer himſelfe to be buf
m Mat. 27. 30 feted m, bound, ſpit on, mocked, yea and crucified, nailed and pierced to.

I beleeue alſo the ſame verie Manhood, which was troubled with the crying of infancie, wrapped with the ſwadling
n Luke, 2,16 clothes of children n; vexed with the labors of youth; weak-
o Matth. 4,2 ned with faſting o, afflicted with

wat

watching [p], wearied with trauailing [q], vvith scourging whipped [r], torne with punishment [s], counted with transgressiors [t], he hath gloriously raised from the dead, carried into the ioyes of heauen [u], and placed the same at the right hand of thy maiesty [x]. Hee is both my reconciler and thy reconciliation [y].

Consider nowe both who is thy Sonne, whom thou hast begot [z], and who is the seruaunt whome thou hast redeemed [a]. Behold the maker [b], and despise not the workmanshipe [c]. Graciously embrace the shepheard [d] and fauorably respect the sheep brought vpon his owne shoulders [e].

This is that good shepheard, which with much and great labour sought the wandering sheepe ouer steepe hilles, and dangerous lowe vallies; and hauing

p Luk. 6, 12
q Iohn. 4, 6
r Mat. 27, 26
s Mar. 15, 15
t Esai 53, 12
u Actes. 1, 9
x Mar. 16, 19
y 1 Iohn. 2, 2
z Hebru. 1, 5
a Gala. 3, 13
b Iohn. 1, 1
c Psal 100. 3
d Ioh. 10, 11
e Luke. 15, 5

ung founde the ſame wellnigh deade thorough long eſtraying, with great ioye ſtoupeth himſelfe downe, and louinglie tyeng it about himſelfe, doeth lift it out of the deepe of confuſion, and carieth it all ioyfullie which was loſte, vnto the nintie and nine[f].

[f] Luke. 15, 4 5

Behold, O Lorde my king[g], God almightie[h], beholde, the good ſhepheard[i] bringeth that vnto thee which thou didſt commit vnto his charge.

[g] Pſal. 5. 23
[h] 2. cor. 6, 18
[i] Luke 15, 4 5. &c

Hee tooke vpon him through thine appointment to ſaue man[k], and beholde, he hath reſtored the ſame to thee void of all ſpot of ſinne[l].

[k] Iohn 2, 17
[l] Titus 2, 14

Behold thy deere ſonne hath reconciled the workmanſhip[m] which was eſtraied farre from thee; the merciſull paſtor fetcheth that to the fold, which the greedie deuourer[n] had hunted away

[m] 1. Ioh 2, 2
[n] 1 Pet. 5, 8

away. He bringeth him into thy presence, which fledde [q] out of sight thorough a guiltie conscience, that by his maker he might obtaine pardon [p], which of him selfe deserued wrath [q], and that thorough such a Capitaine hee might haue hope to bee called home into his country, to whom nothing was due but hell fire in respect of his sinne.

I could holie Father [r], offend thee of my selfe, but so couldeI not of my selfe please thee. And therefore thy beloued Sonne [s], my God, became mine helper, and tooke my nature vpon him [t], thereby to heale mine infirmities [u], that thence hee might offer to thee the sacrifice of praise, whence the cause of sinne did first spring out: and might by that thing bring me into thy fauour, whereby sitting now at thy right hand he would shew that

[q] Gen, 3, 8

[p] 1 cor, 1, 30
[q] Ephe, 2, 3

[r] Matt, 6, 10

[s] Matt, 3, 17

[t] Iohn, 1. 14

[u] Esay, 53, 4

[u] Mar. 16. 19 he is partaker of my substance[u].

[x] Col. 1. 27 Lo this is mine hope[x], this is all my confidence.

Wherefore if you despise me, as you may right well, in respect of my sinne: yet regarde mee at the least of thy goodnesse in respect of the great loue[y] of thy beloued sonne: beholde that in thy sonne, which may mooue thee to shewe mercie vpon thy seruant; beholde the sacrament of his flesh and remit the sinnes of the flesh.

[y] Ephes. 5. 2

As often as thou lookest vpon the woundes of thy blessed son; so often, I praie thee, let my sins be couered. As often as thou remembrest the pretious bloud of his holie side, so often I beseech thee, let the spots of my filthines be washed awaie. And because flesh hath prouoked thee vnto anger, my humble suite is, that flesh also may mooue thee vnto mer-

mercy, that as flesh seduced man to offende, so flesh may bring man to pardon.

For much it is I grant, which my wickednesse hath deserued: yet farre much more is it, which the loue of my redeemer maie lawfully challenge. For though great be mine vnrighteousnesse yet is the righteousnes of Christ my redeemer much greater [z]. [z] Rom. 5.15

Because by howe much God is better than man; by so much is my wickednes inferiour to his goodnesse, both in qualitie, and also in quantitie.

For what hath man cõmitted which the sonne of God, made man [a] hath not redeemed! who in pride can so swel, that by his woonderfull humilitie maie not be ouerthrown! what power of death can there be so great, but the passion of the Sonne of God on the crosse wil destroy ỹ same! [a] 1 Iohn. 1.4

Truly, O my God [c], were both the ſinnes of wicked man, and the mercie of my redeemer waied together in equall ballance, ſurely neither the eaſt would ſo differ from the Weſte, nor the lowermoſt part of hell from the vppermoſt top of heauen.

Now therefore, O moſt glorious Creator of the light [d], for the exceeding great paines of thy beloued ſonne, forgiue my ſins: ſet his godlines againſt my wickednes; his troubles againſt my crookednes; his meekeneſſe againſt my frowardnes. Let his humilitie [e] for mine hautines; his patience [f] for mine impatiencie; his gentleneſſe [g] for my cruelty; his obedience [h] for my rebellion; his quietneſſe [i] for my crabbednesſe; his ſweetenes for my bitternes; his mildnes for my rage, and his loue [k] for mine hatred make amends.

[c] Pſalm. 7 1

[d] Gen, 1, 3

[e] Phil, 2, 21

[f] 1 Pet, 2, 21

[g] Mat, 11, 19

[h] Philip, 2, 8

[i] Eſay, 53, 7

[k] Epheſ, 5, 2

Chap.

Chap. 9.

Vnto the holie Spirit a godlie praier.

THerefore almightie and holie Ghoſte, which art the loue of the Deitie, proceeding both from the almighty father [a], and his bleſſed ſonne [b], the moſte gratious comforter [c] of the troubled ſoules, ſlide thou downe into the ſecret parlour of mine hart by thy mightie power, and lighten euerie priuy corner of the neglected houſe by the brightneſſe of thy glittering light; and ſuch places as wither through long drines, by viſiting with thine abundant ſhowers of raine make thou to ſpring.

[a] Ioh. 20,17
[b] pſalm. 1,7
[c] Ioh, 14, 5

The priuie places of the inner man heale thou with the dart of thy loue, and kindle by piercing with thy healthfull flames the

intrals of my nummed liuer, and with the lightsome fire of thine holy and feruent loue feed thou euerie secret parte both of my mind and body.

Giue me drinke out of the ri-
[d] Psal. 36.8 uer of thy pleasures [d]; that I may nowe couet no more to taste of ỹ poisoned sweetnes of worldly things.

[e] Psal. 43.10 Iudge me ô Lord [e], & defend my cause againste the vngodlie
[f] Psa. 143.10 people; teach me to do thy will [f] for thou art my God.

Wherefore I doe verelie beleeue, that in whomsoeuer thou dwellest, thou dost builde the house both of the Father, and the sonne.

Blessed is that man which can get such a guest; bicause throgh thee, both the Father and the
[g] Joh. 14.23 son wil dwell with him [g]. Come then, ô thou most gratious com-
[h] Joh. 15.26 forter of the troubled soule [h], which

which arte a protectour in due time[i], & an helper in affliction, come. O come thou purger of wickednes and curer of wounds. Come, thou which art the fortitude of the weake, and the ſtay of ſuch as are falling. Com thou inſtructor of the humble[k] & the deſtroier of the proude. Come thou louing father of the fatherleſſe, and thou merciſull iudge of ỳ widowes[l]. Come thou hope of the poore, and refreſher of them which be ready to faint. Come thou guide of ſeafaring menne, and hauen to auoid ſhipwrack. Thou ſingular glorie of ſuch as liue; thou onelie ſaluation of the at the point of death, come. Come O moſt holy ſpirit, come, and haue mercy vpon mee, knit me to thee; and mercifully grant after the multitude of thy mercies, that my ſlendernes may pleaſe thy greatneſſe; and my

[i] pſalm. 9.9

[k] Luk. 1.52

[l] pſal. 68.5

weakenes thy ſtrength, through
[m] 1 Ioh. 4. 9. Ieſus Chriſt my Sauiour [m], who
in thy vnity with the Father li-
ueth and raigneth for euermore
Amen.

Chap. 10.

A deuout praier of an humble ſeruant of God.

I Know LORDE, I know and confeſſe, howe I am vnworthie to bee loued of thee; yet art not thou vnworthie to be loued of me. I am vnworthie to ſerue thee: yet art not thou vnworthie to haue my ſeruice. Make me therefore worthie of that which thou art worthie of: ſo ſhall I bee worthie of that, of which now I am vnworthie. Make me as thy will is, to ceaſe from ſin, that as my duety bindes, I may ſerue thee.

Grant that I may ſo keepe and gouern,

gouerne, and end my life, that I may sleepe in peace, and rest in thee.

Stick to me euen to the end, that sleepe with rest, and rest with quietnes, & quietnes with euerlastingnesse [a] maie receiue me, Amen.

[a] Reu, 7, 15.

Chap. 11.

A praier vnto the blessed Trinitie.

BOth with heart and mouth we confesse; we praise, & blesse thee, GOD the Father [a] vnbegotten, thee, GOD the Son onlie begotten [b]; thee, God the holie Ghost the comforter [c], an holy and inseparable Trinitie, to thee be glorie world without end, Amen.

[a] Mat, 11, 25
[b] Iohn, 1, 14.
[c] Iohn, 14, 16
[d] 1 Ti. 3, 17

Chap. 12.

A confession of gods almighty and maiestie.

[a] Psal. 90.1
[b] Gen. 35.11

Our God [a], O Almightie GOD [b], O holie Trinitie, one power, & vnparted Maiestie.

I praise thee, yea euen I the baseſt of thy seruants, & a simple member of thy church, I praise thee, and with a due sacrifice of

[c] Psal. 50.14

praise [c], according to the knowledge and power, which thou hast vouchsafed to impart vpon me, I glorifie thee.

And because I lacke outward gifts to offer, behold that which is in mee, euen the vowes of

[d] Ps. 116.14

thankesgiuing [d], gladly and ioyfullie doe I offer out of a good

[e] 1 Tim. 1.5

conscience [e], and faith vnfained.

With mine hart therefore I do

[f] Rom. 10.10
[g] Mat. 11.25

beleeue [f], O king of heauen [g], and Lord of the earth, and with my

my mouth I confeſſe, the Father [h], the ſonne [i], and the holie Ghoſt [k], three in perſons [l], yet but one in ſubſtance, to be a verie [m] and almightie [n] God, of one ſimple, ſpirituall [o], inuiſible [p], and incomprehenſible [q] nature, in which none is either higher, or lower, or greater than other, but are altogether perfect [r] and without deformitie, bigge without quantitie [s], good without qualitie [t]; without any time euerlaſting [u], without dying vnmortal [x], ſtrong [y] without faintneſſe, true [z] without falſhood: without anie abode preſent euerie where [a]; without anie place wholie euery where: filling all thinges without ſtretching; going euerie where without ſtoppe or let; paſsing ouer all things, and yet mooueſt not; abiding in all places, and yet ſtandeſt not, creating all thinges

[h] Mar.13.32
[i] Iohn.1.18
[k] Mar.12.36
[l] Matt. 3.16
[m] Ier. 10. 10
[n] 2 cor.6.18
[o] Iohn.4.24
[p] 1 Tim.1.17
[q] Pſal.139.7
[r] Matt.5.48
[s] Iob. 2. 38
[t] Mat.19.17
[u] Eccl 18.1
[x] 1 Tim.1.17
[y] Pſal.7.10
[z] Reu. 6. 10
[a] Pſ. 139.6

with-

[b] Psal,124,8 [c] Matt,11,25 [d] Hab,3,12 [e] Pro,8,22 [f] 2 Per,3,9 [g] Mala,3,6 [h] Iob,23,8 [i] psal,115,3 [k] Mar,10,18 [l] Wisd,9,1 [m] psal,66,5 [n] ps,119,137 [o] psal,92,5 [p] psal,86,15 [q] Esaie 6,3 [r] psa 130,7 [s] psal,16,15 [t] Iere,18,8 [u] Mala,3,6 [x] Psal,102,31 [y] 1 Tim,1,17

without neede [b], gouerning all thinges [c] without labour, giuing beginnings to all thinges [d] and yet had no beginning [e], changing all thinges [f], and yet neuer changed [g], in greatnes infinit [h], in power almightie [i], in goodnes soueraigne [k], in wisdome wonderfull [l], in counsels terrible [m], in iudgements righteous [n], in cogitations secret [o], in promise true [p], in workes holie [q], in mercie rich [r], towarde sinners most patient [s], towardes the penitent most merciful [t], alway the same [u], eternal [x], and euerlasting, and immortal [y], and vnchangeable, whom neither widenes of place maketh bigger, nor straightnes lesser, nor corners wring, whose will doth not varie; nor friendship alter, whom neither aduersitie maketh out of quiet, neither prosperitie ouer iocunde, nor obliuion bringeth ought out

of

of thy minde, nor memorie into thy remẽbrance, neither thinges paſſed goe awaie, nor things to come ſucceede where thou art: with the beginning thou beganneſt not; with times thou encreaſeſt not [z], with the end thou takeſt not an ende, but both before all worlds and in the world, and worlds without end thou liueſt & inioieſt perpetuall praiſe, eternall glorie [a], ſoueraigne auctoritie, ſingular honor, an euerlaſting kingdom, & infinit power, for euer and euer, Amen. [z] Pſa 102,25 [a] 1 Ti,1,17

Chap. 13.

A zealous praier wherein is declared how God the Father hath *ſaued mankinde, and how the word* became fleſh, with a praier for remiſsion of ſinnes.

Hitherto, O GOD almightie [a], which ſeeeſt and ſearcheſt mine hart, [a] Gen,35,11

[b] 1 Sa,16,7 hart [b], hitherto I haue confessed the almightines of thy maiestie, & the maiestie of thine almightines; but now, as I beleeue in

[c] Ro,10,10 mine heart vnto righteousnes [c], so wil I confesse with my mouth vnto saluation, howe thou hast vouchsafed to helpe mankind in the end of the world.

Touching thee, God the Father, thou art neuer read to bee sent, but of thy sonne the Apo-

[d] Galat,4,4 stile writeth on this wise [d], when the fulnesse of time was come, God sent forth his sonne. When he saieth, Hee sent, he plainlie sheweth howe hee came being sent into this worlde, when be-

[e] Matt,1,18 ing borne of the virgin Marie [e], he shewed himselfe in the flesh to bee very GOD and perfect

[f] John,1,14 man [f].

But what meaneth that principal of all the other Euangelists

[g] John,1,10 when he saieth [g], He was in the world,

world, and the world was made by him. Thither truely he was sent by his humanitie, where he was alwaie & is by his diuinitie. Which ambassage of his, I verelie do beleeue with mine heart, & acknowlege with my mouth, was the worke of the whole sacred Trinitie.

Now then howe hast thou loued vs [h], ô heauenly and louing Father [i]! howe hast thou loued vs O gratious maker [k], which hast not spared thine owne Sonne [l], but giuen him to the death for vs vngodly wretches! He was obedient to thee, euen vnto the death, yea the death of the crosse [m], taking out of the waie the handewriting of our sinnes, and fastening it vpon the crosse [n], he hath crucified sinne, and killed death. He only is free among the dead [o], hauing power to laie downe his life [p], and power

[h] Iohn, 3, 16
[i] Ioh. 20. 17
[k] Psa, 100, 3
[l] Rom, 8, 32
[m] Phili 2, 8
[n] Colo, 2, 14
[o] Psal, 88, 5
[p] Ioh, 10, 18

power to take it againe for our ſakes.

And therefore he was both a conquerour and an oblation [q]: and becauſe an oblation, therefore a conquerour. For our behooſe hee was to thee both a prieſt & a ſacrifice; and becauſe a ſacrifice therefore a Prieſte[r]. Well may I then repoſe a ſtrong hope in him [s], becauſe through him that ſitteth at thy righte hand [t], making interceſsion for vs, thou wilt heale al mine infirmities [u].

[q] Heb, 9,26
[r] Heb, 5,5
[s] Colo, 1,27
[t] Ro, 8,34
[u] Eſay, 53 5

For Lord, great be my diſeaſes, and manifold, yea manifold and very great be they. For the prince of this worlde, I knowe, and I confeſſe hath much to laie againſt me: but for his ſake that ſitteth at thy right hand [x], euen for my redeemers ſake [y], in whó he could finde none euill [z], deliuer me.

[x] Mar, 16, 19
[y] Ro, 3, 24
[z] Io, 14, 30

For

For his ſake who did no ſin [a], and in whoſe mouth there was found no guile, iuſtifie me. [a] 1 Pet. 2. 22

For his ſake, who is our head [b] wherin there is no blemiſh, ſaue a member of his, though poore and weake. [b] Ephe. 4. 15. Epheſ. 5. 23

Pardon I pray thee, all my ſins, vices, faults, and offences. Indue mee with thine holie vertues; make me to liue godlie, and to continue euen to the ende in good workes, according to thy will, euen for thine holy Name ſake, Amen.

Chap. 14.

A thankeſgiuing of a faithfull mind vnto God for ſending his deere and onlie Sonne to ſaue mankind

IMight vtterlie deſpaire in conſideration of my manifold ſinnes, and infinite offences, had not thy worde, O God,

[a] Iohn. 1. 14 God, hin made flesh[a], and dwel among vs.

But now I dare not despaire.

[b] Rom. 5. 10 For, if when we were enemies[b], wee were reconciled vnto thee by the death of thy sonne; how much more beeing reconciled, are we saued by his life.

[c] 1 Tim. 1. 1 For al mine hope[c], and al my confidence is reposed in that pretious bloud which was shed

[d] 1 Pet. 2. 28 for vs, and for our saluation[d]. In it I take hart againe, and resting thereupon I couet to come vnto thee, not hauing mine owne

[e] Phil. 3. 9 righteousnes[e], but that which is through the faith of my Lorde Iesus Christ.

Wherefore, O most gratious & mercifull God, louer of man-

[f] Wisd. 11 kind[f], which thorough Iesus

[g] Roma. 1. 4 Christ thy sonne and our Lord[g], euen when we were in the state

[h] Roma. 5. 7 of damnation by reason of sin[h], haste deliuered and saued vs; I thanke

thanke thy goodneſſe, yea from the very bottome of mine hart I doe highlie thanke thee, for ſending of thy great loue [i] wherewith thou haſt loued vs miſerable wretches vnworthie all fauor, the ſame thy only begotten Sonne [k] from thine owne boſome into the worlde, to ſaue vs great ſinners [l], the children of wrath [m].

[i] Ephe. 2.4
[k] Iohn 3.16
[l] 1 Ti. 1.15
[m] Ephes. 2.3

I thanke thee for his holie incarnation and birth of his glorious mother, of whom he vouchſafed to take fleſhe for vs men and for our ſaluation; that as he was verie God of God [n], ſo hee might be very man of man [o].

[n] Mat. 1.23
[o] Iohn 1.14

I thanke thee for his paſsion [p] croſſe, and death; for his reſurrection and aſcenſion into heauen, & ſitting at thy right hand. For the fortith day after his reſurrection [q], in the ſighte of his diſciples he aſcended vp aboue

[p] Luk. 22.26
[q] Actes 1.3

all

all the heauens, where he sitting on thy right hand, powred
r Actes,2,3 downe the holie spirite r,
s Ioh,15,26 ding to his promise s, vpon the accor-
children of adoption.

I thanke thee both for that shedding of his pretious bloud
t 1 Pet,1,18 wherewithal we be redeemed t:
and also for his instituting the holie and liuelie sacrament of
u Mat,25,26 his bodie & bloud u, wherewith
all in thy church wee bee daily nourished, refreshed, washed, sanctified, and made partakers of one heauenlie and diuine nature.

Finally, once againe I thanke
x Ephe. 2, 4 thee for thy great loue x where-
with thou hast so loued vs wret-
y Ioh. 4.9 ches through thine onely y, and
z Mat,3.17 welbeloued sonne z. For so thou
a Ioh,3,16 didst loue the world a, that thou gauest thine onelie begotten Sonne, that whosoeuer beleeueth on him, should not perish,

but

but haue euerlasting life. And this is eternall life [b], that wee know thee to be the true God, and whom thou hast sent Iesus Christ, through a right faith, and works agreeable to our faith, [b] Iohn 17.3

Chap. 15.

Of the incomprehensible good will of God the father toward mankind.

O Pitie vnmeasurable O wonderfull loue! To saue a seruant, thou hast giuen thy Sonne [a], God was made man [b], that wretched man might bee plucked out of the power of diuels. [a] Iohn, 3, 16 [b] Iohn, 1, 14

How deerely hath thy sonne ô God loued mã, which thought hee did not humble himselfe enough, if he were onely borne of the virgin Mary, vnles for vs and for our saluation [c], hee shed [c] 1 Pet, 1, 18

his

his bloud alſo vpon the croſſe.

He came a merciſull God, he came of meere compaſſion and goodneſſe, yea to ſeeke and to
[d] Luk. 19.10 ſaue that which was loſte [d], hee did come. He ſought the loſte
[e] Luk. 15.4 ſheepe [e]; hee ſought and found it; and like a gratious Lord and
[f] Ioh. 10.11 right good ſheepheard [f], on his ſhoulders hee carried it vnto his flocke.

O rare loue! ô tender kindnes! who at any time hath heard the like! who but wil be amazed at ſuch bowels of mercie! who but will woonder! who but muſte needes reioice at his aboundant loue, wherewith hee hath loued
[g] Epheſ. 2.4 vs [g].

Thou didſt ſende thy ſonne in
[h] Rom. 8.3 the ſimilitude of ſinfull fleſh [h], that of ſin he might condemne ſinne, and that we might be thy righteouſnes in him.

[i] 1 Pet. 1.19 For he is the lamb vndefiled [i]

which

whichhath taken awaie the sins of the world [k], aboliſhed death by his death [l], and brought life againe by his reſurrection.

But what may we render vnto thee our God, for theſe ſo great benefits [m] of thy mercie? What praiſes, what thankes may wee aſcribe?

Surely had we the knowledge and power of the bleſſed Angels; yet could our amendes be nothing correſpondent to thy mercie and goodnes. And were all our members conuerted into tongues, yet ſhould wee neuer extoll thee ſufficiently enough.

For thy great loue, extended gratiouſly of thy meere goodnes to vs ward, reacheth beyond all knowledge. For thy ſonne, O our God [n], tooke in no ſort the Angels [o], but he tooke the ſeede of Abraham; and was like to vs in al things, yet without ſinne [p].

So

[k] Iohn. 1. 29
[l] 2 Tim. 1. 10
[m] Pſa. 116. 12
[n] Iohn 17. 3
[o] Heb. 2. 16
[p] Heb. 4. 15

So that taking mans nature, not Angels vpon him; and glorifying it with the robe of holie resurrection and immortalitie [q], hee hath carried the same ouer all heauens, ouer al the quires of Angels, ouer all Cherubes, and Seraphins, and placed the same at thy right hand.

[q] Actes.1.9

The which both Angels doe praise and dominions worship, and all the powers of heauen do bowe [r] at man God ouer them. This verely is al mine hope, and mine whole confidence.

[r] Phil.2.9

For euery of vs hath a portion of bloud and flesh, in the bodie of Iesus Christ our Lord. Therefore where a piece of my selfe is, there, I trust I do raigne; where my flesh is glorified, there I knowe I am glorious, where my flesh doth rule, there I perceiue I haue dominion.

And although I am yet a sin-

ner

ner: yet I doubt not of this participation of grace: although my ſinnes doe hinder mee, yet my ſubſtance doeth require it; and although mine offences exclude me; yet the communion of nature doth not repel me.

For God is not ſo hard harted that he can forget fleſh & bloud which he beareth, which for my ſake hee hath taken, which on my behalfe he requireth.

But the Lord our God is mild and verie gentle[f], he loueth his owne fleſh, his members, and his bowels. [f] Ioel, 2, 13

In verie God, and our ſweete gratious and moſt gentle Lord, euen Ieſus Chriſt, in whom we haue riſen, aſcended nowe into heauen, and now ſit togither in the heauenlie places[t], our fleſh doth loue vs. [t] Ephe. 2, 5

In him we haue the prerogatiue of our bloud: wee are his

members, and his flesh: finallie,
u Eph. 4. 15 he is our heade u, of which the whole body dependeth.

As it is written, This now is
x Gen. 2. 23 bone of my bones x, and flesh of my flesh; and they shall be one flesh. And no man euer yet hated his owne flesh y, but nourisheth and cherisheth it. This is a
y Eph. 5. 29
z Ephe. 5. 32 great secret z, but I speake concerning Christ, and concerning the church, saith the Apostle.

Chap. 16.

A thankesgiuing vnto God, for his mercie extended toward man in the incarnation of his sonne Iesus Christ.

a Psa. 90. 1 THerefore, O Lord our God a, with my lips, and with mine hart, & with all my power do thanke thy mercy for all mercies, whereby thou hast miraculously redeemed vs thy wret-

wretched seruantes [b], and that through the same thy sonne our Sauior [c], and redeemer [d], which was deliuered to death for our sinnes [e], and is risen againe for our iustification, and sitteth lyuing without ende at thy right hande [f] making request for vs, and shewing mercie with thee vpon vs. Because of thee the Father he is an eternall GOD, of one substance with thee in al respects. Whereby he can saue vs at al times.

[b] Ephe. 2, 4
[c] 1 Pet. 2. 24
[d] Gala. 3, 13
[e] Rom. 4, 25
[f] Rom. 8, 34
[g] Iohn. 8, 42

But in that he is a man, where by he is inferiour to thee, Al power is giuen him in heauen and in earth [h], that at the Name of Iesus euerie knee should bow [i], both of thinges in heauen, and things in earth, and things vnder the earth, and that euerie toong should confes, that Iesus Christ is the Lord vnto thy glorie, O God the father.

[h] Mat. 28, 18
[i] Phil. 2, 10

Him thou haste ordained a
[k] Act. 10, 42 iudge of quicke and dead[k]. For
[l] Iohn, 5, 22 thou iudgest no man[l], but hast
committed all iudgement to thy
Sonne, in whose breast are hid
[m] Colos. 2, 3 [m] al the treasures of wisedome,
and knowledge.

And he is the witnes and the
[n] Act. 10, 42 iudge[n], I saie the iudge and the
witnes whose presence no guil-
[o] 1 Cor. 4, 5 tie conscience shal escape[o]. For
al things are naked and open to
[p] Heb. 4, 13 his sight[p]. And hee which vn-
[q] Mat 27, 24 iustlie was condemned[q], heee-
uen he wil iudge the world with
[r] Psa. 96, 13 righteousnes[r], and the people
in truth.

Wherefore I blesse thine ho-
ly name for euermore, and with
mine whole heart, O almightie
& gratious Lord, I glorifie thee
for that vnspeakeable and won-
derfull vniting togither of thy
Godhead and manhood in one
person, so that one was not god
and

and another man, but one and the same person was both God and man, or man and God.

But althogh of thy great goodnes the word was made flesh [f]; yet neither of those two natures was conuerted into another substance. [f] Iohn. 1, 14

To the mysterie of the Trinitie there is not a fourth person, added. For the substance both of the Word of God, and of man is vnited but not confounded: that vnto the godheade that thing which was taken of vs might approch, and that thing which neuer had bin, might remaine the same which alwaies it was.

O wonderfull mysterie! ô vnspeakeable fellowship! ô strange goodnes of Gods mercie, euer to be marueled at, euer to be loued! Wee were not worthie to be seruants, and lo we are made the sonnes of GOD, euen the [f] 1 Tim. 3, 16

[u] Rom. 8, 17 heires of God [u], and heires annexed with Chriſt! How came this to paſſe? who hath brought vs hereunto?

But, O God, mercifull Father, by this thine ineſtimable goodneſſe, mercy, and good wil, I beſeech thee, make vs worthie ſo great and ſo manifold promiſes of the ſame thy ſonne our Lord

[x] 1 Cor. 1, 3 Ieſus Chriſt [x].

Appoint thy ſtrength, ſtabliſh O God, that which thou haſte

[y] pſa. 68, 28 wrought in vs [y]; finiſhe what thou haſt begun, that we may be able to come into the fulnes of thy mercy.

Make vs through the holie ſpirit to vnderſtand; and thorough thy ſonne to diſcerne; and with due honour to reuerence this

[z] 1 Tim 3, 16 high myſterie of godlineſſe [z], which is, howe God was manifeſted in the fleſhe; iuſtified in the ſpirite; ſeene of Angelles;

prea-

preached vnto the Gentiles; beleeued on in the worlde; and receiued vp in glorie.

Chap. 17.

Another thankesgiuing for the benefit of our redemption.

O Lorde our GOD [a], how much are wee bounde vnto thee, which be redeemed with such a price [b]; saued with such a gift [c], and preserued by so heauenly a benefit!

[a] Psa.90,1
[b] 1 Pet.1,18
[c] Iohn.3.16

O how greatlie are we wretches bounde to feare thee; to loue thee; to bles thee, to praise thee, to honor thee, and to glorifie thee, seeing wee are so saued, so sanctified, and so glorified of thee [d].

[d] Ro 8, 30

For wee are indebted to thee, both for all that wee can doe, and for all our life [e], and for all our wisedome [f]. And who hath

[e] Acts.17,28
[f] Iam.1,17

anie thing of himſelfe not from
g 1. Cor. 4. 7 thee g?

Wherefore, ô Lord our God, from whome euerie good gifte doeth proceede, euen for thine owne ſake, and for thine holie name ſake, giue vs grace of thy goodes and giftes to ſerue thee, and in truth to pleaſe thee, and euermore for ſo great benefites of thy mercie to thanke thee.

For, by none other means can wee either ſerue or pleaſe thee, but by thine owne gift. For euerie good giuing and euerie perfect gifte is from aboue h, and commeth downe from the Father of lights, with whome is no variablenes, neither ſhadowing by turning.

h Iam. 1. 17

k Ioh. 20. 17
l Eſaie 6. 3
m Mat. 19. 17
n 2. Cor. 6. 18

O Lord our God k, O gratious l God; O good m God; O God almightie n; GOD whoſe nature can bee neither vttered by wordes, nor contained in anie place;

place[o]; GOD Creator of all thinges[p], and the Father of our Lorde Ieſu Chriſt[q], which haſt from thine owne boſome ſent the ſame thy beloued Sonne[r] into the world for our common welfare[s]; to take our nature vpon him[t], that he might giue vs his; and bee as perfect God of thee his father, ſo perfect man of his mother, a very God and a verie man, yet but one and the ſame Chriſt, both eternall and temporall, immortall and mortall, a Creator and a Creature, ſtrong and weake, a conqueror and conquered, a nouriſher and nouriſhed, a ſheepeheard and a ſheepe; temporallie dead, and yet liuing eternallie with thee, who promiſed to his friendes a citie of life; and ſaide to his diſciples, Whatſoeuer ye ſhal aske the father in my name[u], he will giue it you.

[o] 1 Ioh. 2, 1
[p] Genes. 1, 1
[q] Galat. 1, 1
[r] Matt. 3, 17
[s] 1 Tim. 1, 15
[t] Ioh. 1, 14
[u] Ioh. 16, 23

[x] Hebr. 8, 1
[y] Heb. 9, 11
[z] Ioh. 10, 10

By the ſame high Prieſt [x], & right biſhop [y], and good ſhepheard [z], who hath offered himſelfe for a ſacrifice, giuing his life for his ſheepe; I beſeeche thee, euen by him which ſitteth at thy right hand [a], and maketh requeſt for vs, our redeemer [b], and aduocate [c], I ſaie of thy mercie and goodneſſe, I humbly beſeech thee, O moſt gentle, moſt louing and moſt gratious God, louer of mankinde [d], giue mee grace with the ſame thy ſonne, and the holie ghoſt, in all things to bleſſe thee, and with much ſorrowe of heart to glorifie thy Name; finallie, giue mee a fountaine of teares with great reuerence and feare. For they haue power to giue alike, whoſe ſubſtance is all one.

[a] Rom. 8. 34
[b] 1 Pet. 1, 18
[c] 1 Ioh. 2, 1
[d] Iohn 3. 16

But forſomuch as a corruptible bodie [e] is heauie vnto the ſoule: quicken me I praie thee, by thy ſpurs,

[e] Wiſd. 9, 15

ſpurs: and make mee valiantlie to perſeuere in thy precepts, and praiſes daie and night [f]. Make mine hart hot within me [g]: and in my muſing lette the fire bee kindled.

[f] Pſa.35,28

[g] Pſal.39, 3

And becauſe thy beloued and only ſon hath ſaid, No man can come to me [h], except the father which hath ſent me draw him; and againe, No man commeth vnto the Father but by mee [i], I praie and humblie beſeech thee, drawe mee alwaies vnto him, that he at length may bring me vnto thee, euen thither where he is ſitting at thy right hande [k], whereas life euerlaſting [l], and euerlaſtinglie bleſſed is; where as perfect loue, and no feare is [m]; wheras day alway, and one ſpirit of all is; whereas ſoueraigne and ſure ſecuritie, and ſecure quietneſſe and quiet ioifulneſſe, and ioyfull bleſſednes, and bleſſed

[h] Ioh.6.44

[i] Iohn.14,6

[k] Rom.8.34

[l] Reue.7.15

[m] Reu.21.4

sed euerlastingnes, and euerlasting happines, and the happie
[n] Reu. 22. 4 sight[n], and praising of thee is without ende; where thou vvith him, and hee in the communion of the holie spirit, liueth and raigneth a God for euer and euer Amen.

Chap. 13.

A most godlie praier vnto our Sauior Christ.

O GOD Christ, thou most kinde louer of mankinde[a], mine hope[b], the light[c], the way[d], the life[e], the saluation[f], the honour and the glorie of all thy peoples. Call into thy remembrance for whose sake thou wouldest indure and suffer bands[h], the crosse[i], wounds[k], death and the graue[l], I beseech thee,

[a] Ephes. 3, 2
[b] Colo. 1, 17
[c] Iohn. 1, 4
[d] Iohn. 14, 6
[e] Ioh. 11, 25
[f] 1 Pet. 2. 24
[g] Luk. 2. 32
[h] Matth. 27. 2
[i] Mar. 15, 15
[k] Ioh. 19, 34
[l] Ioh. 19, 41

thee, for whose cause, hauing ouercom death after three daies thou rosest againe [m] appearedst to thy Disciples [n], instructing their wauering minde: and fortie daies after thy resurrection thou ascendedst into heauen [o], where thou liuest, & shalt raign for euermore [p].

Thou art my GOD, a liuing [q], and a true God [r], mine holie Father, my louing Lorde [s], my puissant Prince [t], my good shepherd [u] mine onlie master [x], my best helper [y], my faithfullest friend [z], my liuing bread, [a] mine euerlasting Priest [b], my guide vnto my cuntrie, my true light [c] my holie sweetnes, [d] my readie waie [e], my noble wisdom [f], my pure simplicitie, my peacemaking quietnes [g], my sure safetie, my good portion [h], mine eternal saluation [i], my great mercy, my mightie patience, mine vnspotted

[m] Mat. 28, 5
[n] Mar. 16, 14
[o] Lu. 24, 51
[p] Reuel. 4, 8
[q] Ro. 8, 34
[r] Math. 4, 7
[s] Actes 7, 59
[t] Reuel. 4, 9
[u] Ioh. 10, 11
[x] Matt. 23, 8
[y] Heb 13, 6
[z] Ioh. 15, 15
[a] Ioh. 6, 35
[b] Heb. 7, 24
[c] Iohn 1, 4
[d] Phili. 3, 7
[e] Iohn 14. 6
[f] 1 cor. 1. 30
[g] Eph. 2, 14
[h] Rom 8. 32
[i] Hebr. 2, 9

k Hebr. 9, 14 ted ſacrifice k, mine holie re-
l 1 cor. 1, 30 demption l, my ſtrong hope m,
m Colo. 1, 27
n Rom. 5, 8 my perfect charitie n, my true
o Ioh. 11, 25 reſurrection o, mine euerlaſting
p Ioh. 14. 6 life p, my bleſſed ioie and con-
q 1. Co. 13, 12 templation q, continewing euer-
r Reue. 7, 15 more r.

Vnto thee do I praie, cry, and bend my ſute, that through thee I may walke, vnto thee I may come, in thee I may reſt, who art the way, the truth, & the life s, beſide whom no man cõmeth vnto the father.

s Ioh. 14, 6

t Pſal. 42, 1 For I deſire thee t, a moſt gracious and a glorious Lorde, the verie brightneſſe of the fathers glorie, which ſitteſt vppon the Cherubins, and beholdeſt the deepes, which art the true light u, the light in lightening, the laſting light, whom the verie Angels deſire to behold x.

u Ioh. 1, 4
x 1 Pet. 1, 12

Lo mine heart is before thee; expell the darkenes of the ſame, that

that more fullie it may be indued with the cleereneſſe of thy light.

Giue me thy ſelfe, O my God, reſtore mee thy ſelfe; loe, I loue thee, and if not intierly inough, I would loue thee more. I can by no meanes diſcerne how much I lack of louing thee as I ſhould, that my life may run into thine armes, and be at no time alienated, til it bee hidde in the ſecret place of thy countenance.

Notwithſtanding, this doe I know, that il is it with me without thee O Lord, not onely outwardlie to my bodie, but alſo inwardlie to my ſoule. For all plentie, being not my God, is but pouerty.

But the good, which no waie can bee altered, either into the better or worſe, thou alone art [y] which art ſimple alone [z], to whome it is not one thing to liue,

[y] Malac. 3, 6

[z] Pſa. 86, 10

liue, and another to liue happi-
lie; for thou art thine owne hap-
pines. But thy creature to whom
it is one thing to liue, and ano-
ther to liue happilie, can aſcribe
both his life and his bleſſed life,
to none other thing, but onelie
to thy mercie. And therfore we
ſtande in neede of thee; but not
thou of vs. For were not wee at
al, nothing were wanting to thy
felicitie, which thou art. So that
wee haue great cauſe to cleaue
vnto thee our Lorde God, that
through thy continual helpe we
may leade an holie, godlie, and
vpright life.

For by reaſon of the weight of
our weakenes, wee are drawne
[a] Wiſ. 15. 15 downwarde [a]; but through thy
gift wee are inflamed, and carri-
ed vpwarde, we burne and wee
goe; we do mount, and aſcende
in our harts, and wee ſing a ſong
of degrees; with thy good fire
we

we burne, and we go forward.

Whither doe we now aſcend vpward vnto the peace of Ieruſalem? For I reioiced, when they ſaid vnto me, We wil go into ỹ houſe of the Lord[b]. There hath hee placed vs, we will good, that wiſh nothing els, but there to abide for euermore. [b] pſa, 122, 1

But forſomuch as while wee are in the bodie, wee be abſent from thee[c], O Lorde, wee haue heere no continuing citie[d], but we ſeeke one to come; and our freedome is in heauen: therefore through thy grace I do enter into the cloſet of my hearte, and there doe I ſing the ſonges of loue to thee, O my king and my God, fetching vnſpeakable ſighings in this houſe of my pilgrimage[e], where I ſing out thy righteouſneſſe. And calling Ieruſalem into mind, I ſtretch the ſenſe of mine heart towarde the [c] 2 Cor, 5. 6 [d] Heb, 13, 14 [e] Pſa, 119, 54

ſame,

ſame, euen towarde Ieruſalem my country, Ieruſalem I ſay my
f Gala.4.26 mother[f]; and alſo towarde thee her king, her inlightener, her father, defender, protector and gouernor, her pure and ſtrong delight, her conſtant ioie, and al
g 1 Cor.2.9 Reu.7.15 goodnes elſe whatſoeuer[g]. For thou art the ſoueraigne and the true happineſſe. From whence I will not be turned awaie, vntill in the peace of that my deere mother, whereas the firſt fruites of my ſpirit are, thou gather all that I am from ſcattering and deformitie, and ſo conforme & confirme me for euer ô my God and my mercy.

Chap. 18.

A longing after the ioyes in heauen.

O Lightſome and glorious houſe of God I haue loued thy goodlines, and the place

place where the glorie of the Lord God, who both enioyeth and hath created thee, doeth dwel [a].

[a] Psal. 26. 8

In mine exile I ſigh after thee both night and daie; mine hart longeth, my mind coueteth, and my ſoule deſireth to come vnto the ſocietie of your happines.

My prayer vnto him which hath made me is, that he would poſſeſſe me in thee; becauſe hee hath made both me [b] and you.

[b] Gen. 1. 26

For I deſire your holie felowſhip, and wonderful glorie, not for any merite of mine owne; but I truſt to attaine thereunto through the price of his bloud, namelie of Ieſus Chriſt, wherby we be redeemed [c].

[c] 1 Pet. 1. 18

I confeſſe I haue gone aſtraie like a loſte ſheepe [d], and haue too long dwelled out of my natiue ſoile, and am far awaie caſt from the face of the Lorde my God

[d] Pſ. 119. 175

God into this blindneſſe of banniſhment, where driuen out of the ioyes of Paradiſe, I bewaile with my ſelfe dailie the miſerie of my captiuitie, and ſing a wofull ſong with great lamentation, when I remember you, O Mother Ieruſalem[e]; while my feete do but ſtand in thy courts, ô ſacred and comelie Zion, and I am not able plainelie to looke into thy inner places.

[e] Galat. 4. 6

Notwithſtanding I haue good hope vpon the ſhoulders of my good ſhepheard[f], thy Creator, to be brought backe vnto thee, that I may triumph againe with that vnſpeakeable ioie, where withall they bee cheered which dwell with you before God his maieſtie[g], and our Sauiour Chriſt, which hath abrogated through his fleſh the hatred[h], and pacified all thinges both which are in heauen, and which

[f] Luke. 15, 5

[g] Reu. 22, 4

[h] Eph. 2, 15

are

are in earth by his bloud [i]. For hee is our peace which made of both one [k], and ioining the two contrarie walles together, hath promised that he will giue the euerlasting felicitie of your happines in himselfe, after the like maner and measure, when hee said, They shall be like the Angels of God in heauen [l].

[i] Col. 1. 14
[k] Eph. 2, 14
[l] Mat. 22, 30

Chap. 20.

A bewailing of the miseries of this life.

O My Lord, I am euen wearie of this life, and of this troublesome pilgrimage [a]. This life is a miserable life [b], a transitorie [c] life; an vncertaine life [d], a labourſome life [e], a polluted life [f] a life which is the mistresse of wickednesse, the Queene of pride, repleniſhed with error and miseries, not to be

[a] Psa. 39, 12
[b] Iohn. 14, 1
[c] Rom. 6, 12
[d] 1 Ch. 29. 15
[e] Gene. 3. 17
[f] Genes. 6, 5

bee called a life, but a deathe, wherein euerie moment we die, both by ſundrie defectes of nature, and manifold diuerſities of deathes.

Can we therefore call it a life that we liue in this worlde? the which both humours puffe vp and ſorrowes pluck down; and heate withereth, and the ayre infecteth; which both eating maketh fatte, and faſting maketh leane; mirth maketh diſſolute, ſadneſſe conſumeth; care ſhorteneth, ſecuritie dulleth; wealth maketh proude; pouertie bringeth out of heart; youth extolleth, age crooketh; ſicknes breaketh, ſorrow depreſſeth: and after al theſe thinges commeth raging deathe, and bringeth an end at once to al the ioies of this miſerable life! which being paſt a man woulde not thinke it had euer bin at al.

This

This vitall death, and mortall life, albeit bee repleniſhed with theſe and other myſeries, yet a griefe to tell, how many doth it catch with her ſnares? how many be deceiued by her falſe promiſes!

And although it be ſo deceitfull and bitter of it ſelfe, that his blindeſt louers cannot chooſe but perceiue the ſame, yet with her golden cup which ſhee carrieth in her hand, ſhe maketh an infinite company of fooles vtter lie drunke.

Oh happie are they, and thoſe verie rare, which auoide her familiaritie 8, which deſpiſe her momentanie pleaſure, and her companie, leaſt with the periſhing deceiuer, they alſo be cõpelled to periſh. 8 1 Ioh. 2. 15

Chap.

Chap. 21.

Of the felicitie of that life which God hath prepared for ſuch as loue him.

BVt, O ỹ life, which God hath prepared for them that loue him[a], thou artea liuelie life, a bleſſed life[b], a ſecure life[c], a goodlie life, a pure life, a chaſt life, an holie life; a life ignorant what death meanes voide of ſorrowe, a life without ſpotte, without griefe, without trouble, without corruption, without perturbation, without change and alteration; a life repleniſhed with all goodlineſſe and glorie, where neither aduerſarie to impugne, nor inticement of ſinne is to carie awaie: but perfect loue, no feare is where the daie laſteth euer, and one ſpirit of all is; euen when

a 2. Cor. 2, 7
b Reu. 7, 15
c Ren. 22, 4

God

God is beholden face to face [a], and with this foode of life the mind is fed abundantly. [a] 1 Co. 13. 12

It doth me good to meditate of thy glorie; thy good things doe exceedingly delight me.

The more I remember, the more I long for thee, Greatlie doe I desire, maruellouſly am I delighted with the ſweete memorie of thy Name.

It doth mee good therefore, to lifte vp the eies of mine heart, to ſtir vp the ſtate of my minde, to bende mine affection towardes thee.

Truely it doth me much good to talke of thee, to heare of thee, to write of thee, to conferre of thee, to reade euerie daie of thy glorie & bleſſednes, and to meditate often of that I reade, that ſo at leaſtwiſe from the heate, perils, and ſweatings of this mortall and tranſitorie life, I maie

passe vnto the delectable coole of the liuelie ayre, and so when I go to sleepe maie somewhat lay downe my wearie heade in thy bosome.

For which cause I walke many times into the pleasant fieldes of the holie scriptures, where I plucke vppe the goodly greene herbes of sentences by praying, eate them by reading; chawe them by vsing, and laie them vp at the length in the hie seate of memorie by gathering them to gither, that so hauing tasted thy sweetnesse, I may the lesse perceiue the bitternesse of this miserable life.

O thou most happie life; O right blessed kingdome, voide
[c] Reu. 21.4 of death [c] euerlasting; where no times succeede by ages; where the continuall day without night hath none ende; where the conquering souldier ioyned to that

ioyfull

ioyful quier of angels, and crowned with the crowne [f] of euerlasting glorie, doeth sing to his God a song among the songs of Zion,

[f] 1. Pet 5. 4

Oh that I might, my sinnes being pardoned, and this burthen of the flesh laide awaie foorthwith, O that I might enter into thy ioies [g] to enioie euerlasting rest, that I might passe into the goodlie and glorious wals of thy citie, to receiue a crowne of life at the handes of my Lord [h]; that I might bee among that holie quier, that I might stande with the blessed spirits before the maiestie of the Creatour [i], that I might behold the present countenance of Christ [k], that I might see that Soueraigne, and vnspeakeable, and vncompassed light: and finallie, that I might be neuer touched with anie feare of death [l] but reioice euerla-

[g] 8 Mat. 25. 21
[h] Reu. 2. 10
[i] Reu. 22. 4
[k] 1. cor. 13. 12
[l] Reu. 21. 4

ſtinglie for the gift of perpetuall incorruption.

Chap. 22.

Of the happineſſe of the good ſoule hence departing.

HAppie is the ſoule, which departing fro the earthlie bodie, goeth directlie into heauen; ſecure it is and quiet, and feareth neither enemies, nor death [a]. For it enioyeth continually thy preſence [b], O God, and vnceſſantlie beholdeth the moſt glorious Lord, whom ſhee hath ſerued and loued [c], and whom nowe at the length full ioyfullie and gloriouſlie ſhe hath attained vnto.

[a] Reu. 21. 4
[b] 1 Co. 13. 12
[c] 2. Cor. 2. 9

And this glorie of ſo great bleſſednes, neither time ſhall diminiſh, nor any wicked perſon take awaie [d].

[d] Math. 6. 19

The daughters of Zion haue ſeene

ſeene her, and counted her bleſ-
ſed [c], euen the Queenes and the [c] Sal. songs, 6. 8.
concubines haue praiſed her ſay-
ing.

Who is ſhe that commeth vp
out of the deſert [f], abounding in [f] Sal. songs, 8. 5
pleaſure, leaning vpon her wel-
beloued?

Who is ſhe that looketh forth
as the morning [g], faire as the [g] Sal. songs, 6. 9
moone; pure as the ſun, terrible
as an armie with banners?

How cheerefully goeth ſhee
out, haſteneth, runneth, when al
amazed ſhee heareth her belo-
ued, ſaying vnto her on this
wiſe [h]: Ariſe my loue, my faire [h] Sal. songs, 2. 10
one, and come awaie. For be-
holde the winter nowe is paſt:
the raine is changed, and gone
awaie.

The flowers appeare in our
earth; the time of the ſinging of
the bird is come, & the voice of
the turtle is heard in our land.

The fig tree hath broght forth her young figges, and the vines with their ſmal grapes haue caſt a ſauour, ariſe my loue, my faire one, and come away.

My doue that art in the holes of the rocke, in the ſecret places of the ſtaires, ſhew me thy ſight let mee heare thy voice, for thy voice is ſweet, & thy ſight comlie.

Come away my choſen, my faire one, my Doue, mine vnſpotted one, my ſpouſe come awaie, and I will put thee into my bedchamber: bicauſe I haue longed after thy beauty.

Come away, that thou maiſt triumphe in my preſence with mine Angels, whoſe company I haue promiſed thee.

[i] Acts, 14.22 After many perils and labours come away, enter into thy maſters ioie [k], the which no man ſhall take from thee [l].

[k] Mat. 25.21
[l] Ioh. 16.22

Chap.

Chap. 23.

A praier vnto Iesus Christ, that he would vouchsafe in troubles to help vs.

OH happie are all thy Saintes, O Christ, which haue passed ouer the sea of this mortalitie, and attained vnto the hauen of perpetuall quietnes[a], securitie, and peace, where they are at rest, and alwaie ioiful and merrie. [a] Esa. 35. 10

Wherefore of thy tender loue Ibeseech thee, O Christ, who art without care of thy selfe, be careful of vs, who needest not to care for incorruptible glorie, haue thou a consideration of our manifold miseries[b]. [b] Reu. 7. 5

O our God, who hast chosen a people to thy selfe[c], and endued them with glorie, making them both immortall of thine [c] Ro. 8. 30

immortalitie, and ioifull through
c 1.co.13.12 thy blessed sight[c], I beseech thee be thou alwaies mindfull of vs, and helpe vs, who as yet in the salte seaes of this life are tossed with the surges about vs.

O thou goodly gate, who art raised into a marueilous highnes helpe vs, vile pauement lying much beneath thee.

Giue vs thine hand, and raise vp such as lie vpon the grounde, that waxing strong out of weaknes, we may be made coragious in battell.

d 1.Ti.2.5 Make thou[d] intercession for vs continually, and vncessantlie pray for vs wretches, and most negligent sinners, that through thy praiers, wee may be conioined to the holie companie of saints, for otherwise we shall neuer be saued.

For alas, wee are verie fraile weak-

weakelings of no courage, creatures giuen to the seruice of the bellie and flesh, hauing in vs almost no sparke of vertue.

And yet placed vnder thy confession O Christ, wee are borne by the word of the crosse throgh this great and wide sea [c], where in are thinges creeping innumerable, both small beastes and great; wherein the most cruell Dragon is [f], alwaie prepared to deuoure vs [g], wherin be the dangerous rockes, Scylla, and Charybdis, with other such like innumerable thinges, whereby the heedlesse & wauering in faith [h], make shipwracke.

[c] Psal. 104 verse 25

[f] Reu. 12 9
[g] 1. Pet. 5. 8

[h] Iames, 1. 8

Wherefore, O Christ praie for vs, O good Christ, pray thou, we saie for vs, that through thy good praiers and merits, we maie deserue, ship and merchandise being saued, to attaine vnto the port of perpetuall saluation qui-

ernes, peace, and securitie, which neuer shall haue end, Amen.

Chap. 24.

A desire of the soule after the supernall Ieruſalem.

[a] Gal. 4.26
[b] Reu. 21.10
[c] Eph. 5.23

O Mother Ieruſalem[a] the holie Citie of God[b], and the deerelie beloued spouse of Christ[c], after thee doth mine hart couet; and my soule exceedinglie is in loue with thy beautie.

Oh how comelie, how glorious, how honourable art thou; thou art all faire, and there is no spot in thee[d].

[d] Sal. songs 4.7.

Triumph and reioice, O beautifull daughter of the Prince; for the king hath a pleasure in thy fairenes[e], and loues thy goodly personage, O thou fairer than the children of men[f].

[e] Psal. 45.11
[f] Psal. 45.2

But what is thy welbeloued, O thou

thou faireſt among women g, of the welbeloued? my welbeloued is white and ruddie, ẏ chiefeſt of ten thouſand. g Sal. ſongs. 5. 9.

Like as the appletree among the trees of the forreſt h, ſo is my welbeloued among the ſonnes of men. Vnder his ſhadow had I delight; loe now I ſit, and his fruit is ſweete vnto my mouth. h Sal. ſongs. 2. 3

My welbeloued putte in his hand by the hole of the doore i, and mine heart was affectioned toward him. i Sal. ſongs. 5. 4

In my bed by night I ſought him that my ſoule loued k, I ſought and I found him: I holde and will not let him go, vntill he bringe mee into my mothers houſe, into the chamber of her that conceiued me. k Sal. ſongs. 3. 1

For there thou wilt giue mee thy teates moſte aboundantlie, and perfectlie, and wilt ſatisfie mine hart with a marueilous fa-

tietie,

tietie, ſo that I ſhall neither hunger nor thirſt anie more[l].

l Reu.7.15

Oh happie ſhall my ſoule be, yea happie and alwaies happie ſhall I bee, could I once get to beholde thy glorie, thine happinesse[m], thy beauty, thy gates and thy wals[n], and thy ſtreetes, and my manifolde manſions[o]; thy noble citizens, and thy mightie king in maieſtie[p].

m 1.Cor.2.9
n Reu.21.23
o Iohn 14.2
p 1.co.13.12

For thy walles are of pretious ſtones[q]; thy gates of the richeſt pearles[r]; and thy ſtreetes of the pureſt golde[s], wherein is ſung the joyfull Halleluiah[t] without intermiſsion; thy manifold buildings are founded vpon ſquared ſtones, builded vpon Saphires, incloſed with golden walles, whereinto none ſhall enter but the cleane, and in it no vncleane perſon ſhall inhabit[u].

q Reu.21.18
r Reu.21.21
s Reu.21.21
t Reu.19.1
u Reu.21.27
x Gal.4.26

Beautifull art thou become, O mother Ieruſalem[x], and ſweete

in

in thy comforts, no such thing is in thee, as wee suffer in this world; and as we behold in this wretched life.

There is neither darkenes nor night, nor any change of times in thee [y]. [y] Ia. 35. 10.

There shineth not in thee either the light of the cādle, or the brightnesse of the moone, or the glitteringnesse of the starrs; but the God of God, light of light euen the sonne of righteousnes euermore doth lighten thee.

The white & vnspotted lamb, is thy pure and cleere light, thy sunne, thy cleerenesse, and euerlasting contemplation [z] of this most glorious king is all thine happinesse. [z] 1. Co. 13. 12.

He is the king of kinges in the midst of thee; and you are his ministers about him.

There be the singing quires of Angels [a], there the companies [a] Reu. 5. 12.

of

[b] Eph. 2. 19 of supernal citizens [b]; there the solemnitie of all which haue returned from this wofull peregrination vnto thy ioies.

There bee the prudent Prophets, the twelue Apostles [c], the victorious host of infinite Martyrs [d]; and the sacred conuent of holy confessors is there [e].

[c] Reu. 21. 14
[d] Reu. 7. 14
[e] Reu. 12. 11

There be both vpright men, and holy matrones, which haue ouercome the pleasures of this worlde, and the weakenesse of sexe; there be those young men, and maidens, which haue spent their time in godlie conuersation.

[f] Mat. 25. 32 There be the sheep [f] & lambs that haue escaped the snares of this world, where they now triumph in their seuerall mansions the glory of ech particular man differeth, but common is the ioy of them al.

There full and perfect chari-

tie

tie doth raigne g, for God there is all in all h, whom they doe alwaies beholde i, and by beholding him, continuallie they burne the more in loue toward him.

g 1.cor.15.13
h 1 co.15.28
i Reu.22.4

They loue, & they praise him, they praise and they loue him: all their worke is to praise God without ending, without fainting, without toiling.

Oh happy, yea and euermore happie shall I be, if after the resolution of this mortall bodie, I may heare those celestiall songs of melodie, which are sung vnto the praise of the eternall king, by those citizens of the supernal countrie k, and by the companies of the spirits.

k Heb.12.22

Happie then, yea much happie should I bee, might I bee counted worthie to singe those songs, and to wait on my King, my God, and my Captaine; to behold

behold him in his glorie, according as hee hath promised, saying [l], Father, I will that they whome thou hast giuen me, bee with me euen where I am, that they maie beholde my glorie, which I had with thee, before the foundation of the world.

[l] Ioh. 17. 24

And in another place [m], If anie man serue me, let him follow me, for where I am, there shall also my seruant be. And againe [n], He that loueth mee, shall be loued of my father, and I will loue him, and will shewe mine owne selfe to him.

[m] Ioh. 12. 26

[n] Ioh. 14. 21

Chap.

Chap. 25

A pſalme, concerning the glorie of paradiſe, paraphraſtically made vpon the words of S. Auguſtine.

VNto the well of life endleſſe,
my ſoule ah drie, my ſoul doth thirſt,
Wherein is lies in great diſtreſſe,
The fleſh her gaile ſhe would haue birſt,
She ſtirs, ſhe ſtriues, ſhe ſues amaine,
Her country to enioy againe.
Her preſent caſe while ſhe doth mourne,
Subiect to griefe, ſhe thinkes vpon
The glorious ſtate ſhe had before,
Which now through ſinne is quite ygon,
The euils wherein we be toſt,
Bring into mind the bliſſe we loſt.
For who can tell what ioy it is [a],
For to enioy the ſouerayne peace [b]?
Where the foundations of houſes
With pretious ſtones [c] *riſe and increaſe?*
With gold the roofes are all ſet out:
With gold the parlors ſhine about.
Of iewels onely pretious,
This goodly building rected was:
The ſtreete whereof is glorious,
Paued with gold as ſhining glaſſe [d].
There is no ſlime, there is no lane,
There is no ſickneſſe for to paine [e].

[a] 1. Cor. 2. 9
[b] Phil. 4. 7.
[c] Reu. 21. 19
[d] Reu. 21. 21
[e] Reu. 21

No

No winter cold, no ſummer hot,
At no time there do men annoy,
Freſh roſes alway may be got,
The ſpring alway men there enioy,
The ſaffron red, the lillie white,
The balme giueth ſent men to delight.
The fields are freſh, the ſeed doth ſpring,
With hony ſweet the riuers flowe,
The pleaſant odors comfort bring,
And ſauors good from ſpices go.
The apples alway hang on tree,
And euermore the woods greene be,
The Moone doth riſe ne yes incline,
Nor ſtars, nor ſunne, do alter race,
The Lambe continuallie doth ſhine
In that ſame towne and bleſſed place.
There is no time, nor any night,
But euermore the daie is bright.
For all the ſaints ſhine gloriouſly,
As doth the ſunne, euen they doſo,
After the triumph mutually,
They ſing togither on a rowe,
And make report with harts alglad,
Of euery fight which they haue had.
They are freed from ſin, and rid from ſtrife
Of blood and ſpirit: the fleſh and life
The mind enioy the ſpirituall life,
And each one thing doe thinke and ſeke,
There is none offences to moleſt,
They now poſſeſſing perfect reſt.
Full gladly they do mention make,
Being rid from change of former caſe,

Apo. 21. 5

Mat. 13. 34

And comfort much they alwaie take,
Of pleasant truth seeing the face [b].
Hence lowely ioy from liuing spring:
There being rid they skip and sing.
They noble, strong, they iocund are,
From troubles now they be set free,
The healthfull there right well do fare:
And youth dreads nought old age to see.
Hence too & thence they spring & last
For frailtie now is gone and past.
Their state diuine doth vp swallow
The mightie force of death so fell,
God knowing all things they which know,
All other things must know right well.
For each mans hart to each mans sight
I hope. In one they do delight.
One thing they loath, one thing they like,
Their harts and mind, and wil are one:
Albe they are not crownd alike,
For those good deeds which they haue don.
Loue worketh so that each mans blisse,
To all men due, and common is.
The Eagles meete where carcase lies [i],
That holie soules with Angels good,
May be rensed in the skies:
In euery place they eate one foode,
They filled are, and yet do craue (haue.
They would those things the which they
Yet hath they nought. though ful they be
Their hunger doth them moue nothing.
They eate and that full greedilie,
And eating prickes them to eating.

[b] Reu. 22. 4

[i] Mat. 24. 28

The

The pleasant songs expell sad feares,
And organ pipes doe please the eares,
Due praise they yeeld vnto the king,
Through whom they do triumph in bliss,
O happie soule is such, seeing
Before the Lord it present is,
And from his seat with looke full bold,
How earth is ruled doth behold.
And how the starres the sunne and moon
With planets all their place doe keepe?
After my sight, O let me soone
Approch vnto this fellowship.
O Christ my suite doe thou regard,
Of striuers who art the reward,
And make me to receiue a part
Of that same bliss which they possesse.
Giue strength that with courageous hart,
I may endure the fight easelesse.
That battell fought, I then may finde
Long rest, thee Christ, euen to my mind.
Amen.

Chap. 26.

The praise which the soule continually doth ascribe vnto God, *through the contemplation of* his supernall blessednesse.

MY soule, praise thou the Lorde [a], and all that is within mee, praise his holie

[a] Psal. 103.

holie name.

My soule, praise thou the lord and forget not all his benefits. Praise the Lord, all ye his works in all places of his dominion, my soule praise thou the Lord.

Praise we the Lord, whom angels praise [b], dominions adore [c] powers do reuerence, to whom the Cherubines, and Seraphins, continually do crie [d] Holie, Holie Holie.

[b] Rem. 7. 11
[c] Phil. 2.
[d] Esay 6. 3

Ioine we therefore our voices to the voices of the holie Angels; and according to our habilitie, let vs praise the GOD which we both haue. For they whose eies euermore bee fixed vpon the Lord, whom they behold, not through a glasse darklie [e] but face to face: they doe most purelie and without ceassing praise the Lord.

[e] 1. Cor. 13 verse 12

But who can, yea so much as in thought comprehend, much-

lesse

leſſe in words expreſſe, what an infinite multitude of thoſe bleſſed ſpirits, and celeſtiall powers are in the preſence of the Lorde God almightie! Or what continuall ioye they receiue by the ſight of God! what euerlaſting mirth! what heate of loue, not to their griefe, but to their delectation! what a deſire is in them of the ſight of God with ſatietie & a ſatiety with deſire, in whom neither deſire ingendreth griefe, nor ſatietie bringeth loathing! Howe bleſſed they are by cleauing to thy ſoueraigne bleſſednesſe! How they be made light, ioyned to the true light! Finallie, alwaie beholding the vnchangeable Trinitie, they be conuerted into an vnchangable nature.

But when ſhall we be able to comprehend the glorious condition of the Angels; when we are not able to ſearche out the

nature of our owne ſoules?

What is this thing which can quicken the fleſh, and yet voluntarilie cannot bind it ſelfe to holy cogitations! what kind of thing is this which is ſo ſtrong, and yet ſo weake; ſo ſmall, and yet ſo mightie, that it ſeareheth out the ſecrets of God, and beholdeth celeſtiall thinges, which for mans behoofe is well known to haue, through ſharpneſſe of wit, inuented the knowledge of manie ſciences? what kinde of thing is this thē which knoweth ſo much of other things, and yet is vtterly ignorant howe it ſelfe was made?

For although much be ſpoken doubtfully of ſome, concerning the beginning of the ſoule; yet we finde howe it is a certaine intellectuall ſpirit made through the power of the Creator; liuing euerlaſtinglie in her kinde, quickening

kening the mortall body which it ſuſtaineth; ſubiect to alteration; prone to forgetfulnes, which feare many times troubleth, and mirth puffeth vp.

O ſtrange thing, moſt worthie to be wondred at! Of God the Creator of all thinges f, who is incomprehenſible g and vnutterable, all doubtfulneſſe laid apart, we read great thinges and very maruellous, we ſpeake, and write alſo: yet whatſoeuer we ſaie, either of angelles, or of the ſoules of men, we cannot ſo eaſilie approoue the ſame:

f Geneſ. 1.
g 1. kin. 8. 27.

But omit we theſe things, and mount we; leaue we, and ouerpaſſe we whatſoeuer is created, and let vs direct the eies of our faith vpon him who hath made all things.

Wherfore I wil make degrees of aſcenſion in mine heart; and therby mount vp vnto my ſoul,

and by my ſoule and vnderſtanding aſcend vnto my Lord, who abideth aboue ouer mine head.

Let whatſoeuer is either viſibly ſeene, or ſpiritually imagined, with a ſtrong hand be far away remoued from the ſight of mine hart & minde: only let the pure vnderſtanding, going on plainly, attaine ſwiftly vnto him who is the Creator both of Angels[h], and of ſoules[i], and of all things beſide[k].

[h] pſal. 143. 2
[i] Geneſ. 2. 26
[k] Geneſ. 1. 1

Bleſſed is that mind which forſaketh baſe things belowe; and ſeeketh after hie thinges, which maketh a neſt in the rocke and from the high cliffe with Eagles eies beholdeth the ſon of righteouſneſſe.

For nothing is ſo goodly, and ſo comfortable, as with the ſight of the minde, and deſire of heart to behold the verie Lord alone, and after a maruellous manner

inuisible to beholde the inuisible[1]: and so to taste another, not this sweetnesse; and to see another, not this light.

1 Tim. 1. 17

Because this light, which is inclosed in a place, is ended by time, and changed by the interruption of nightes, and is common with vs to worms & beasts, and to say the truth, in comparison of that soueraigne light, cannot be called light indeede, but night rather.

Chap. 27.

What it is to hold, and to behold God in part, and how we are to conceiue of God.

AND although that soueraigne and vnchangeable essence, that true light, that lasting light, that lighte of Angels can be seene of none in this life (for that preheminence is reserued

ſerued for the Saints in celeſtiall glory;) yet firmely to beleeue, and to vnderſtand, & to marke, and zealouſlie to couet for the ſame, is after a ſort to holde, and to behold the ſame.

Let the voice therefore ſound aboue the Angels; and let man with an intentiue mind beholde God, and praiſe him with words as well as he can.

For it is meete that the creature doe praiſe his Creator. Becauſe hee hath made vs to praiſe him [a], who ſtandeth not in need of our praiſe. [a] Eſay. 43.7

And he is an incomprehenſible vertue wanting naught [b]; great is our Lorde God and all ſufficient to himſelfe, great alſo is his power, his wiſedome is infinit [c]. Great is our Lorde God, and much to be praiſed [d]. [b] 2 Macca. 14 verſ. 35 [c] Pſal. 147.5 [d] 1 Chro. 16 25

Him therefore let the minde loue [e], the tongue praiſe, ỹ hand [e] Deut. 6.5

write; and in theſe holy cogitations let the faithfull ſoule wholy exerciſe her ſelfe.

With theſe pleaſant iunkates of celeſtiall contemplation let the zealous man, and the beholder of heauenly matters refreſh himſelfe daie by daie, that beeing fattened with this celeſtiall foode, he may crie with a great voice, he may crie from his heart roote, with gladnes he may crie, and with a moſt earneſt deſire of the mind, ſay on this wiſe.

Chap. 28.

A praier expreſsing the manifold properties of God.

[a] Tob, 4, 11
[b] Eſay, 6, 4
[c] Gen, 17, 1
[d] pſal, 145, 9
[e] pſal, 11, 5
[f] Mat, 6, 4
[g] Ecc, 15, 18
[h] Sal. ſongs, verſe 5. 10
[i] pſal, 24. 8
[k] pſal, 90, 1
[l] pſal, 139, 7

O Moſt hie [a], moſt holy [b], moſt mighty [c], moſte merciſull [d], moſte righteous [e], moſt ſecret [f], preſent [g], beautifull [h], and moſt ſtrong God [i].

Stable [k], incomprehenſible [l],

inuiſi

inuisible [m], yet beholding all things [n], immutable [o], yet altering all thinges [p], immortall [q], vnplaced [r], vnmeasured [s], vncomprehended [t], without end [u];

Inestimable [x], vnutterable [y], woonderfull [z], vnmooueable [a] mooving all thinges, vnsearchable [b], vnspeakeable, feareful and terrible [c], to be honoured [d], serued [e], worshipped [f], and reuerenced;

Neuer young and neuer old [g], renuing all things [h], rooting out the houses of the proude, yet marke they not so much:

Alwaies working [i], and yet euer at rest; gathering, and yet neuer wanting; bearing vppe all things [k] and yet not burdened; filling all things [l] and yet not included; the creator [m] protector, nourisher [n], and maintainer of all thinges:

[m] 1 Tim. 1. 17
[n] Ecc. 23. 19
[o] Mala. 3, 6
[p] Psl. 102. 25
[q] 1 Ti. 6. 16
[r] Iob. 23. 8
[s] Baru. 3, 24
[t] Psa. 147. 5
[u] Lam. 3. 19
[x] Ex. 15. 15
[y] Iob. 11. 7
[z] Psal. 136. 4
[a] Ps. 102. 24
[b] Ro. 11. 33
[c] Deut. 7. 21
[d] Malac. 1. 6
[e] Psal. 33. 8
[f] Deut. 6. 13
[g] Psal. 90. 1
[h] Wisd. 7. 27
[i] Iohn. 5. 17
[k] Heb. 1. 3
[l] Eccl. 23. 18
[m] Gen. 1. 1
[n] Ps. 104. 27

o Luke 15.4 Seeking o, when thou lackest
p Wis. 11.23 naught; louing p, yet not infla-
q Exo. 20.5 med; ielous q, and yet vnmoo-
ued; thou repentest r, and yet art
r Gen. 6.6 not grieued; thou art angry s, &
s psal. 79.5 yet not disquieted.

t Wis. 7.27 Thou changest thy workes t,
u psal. 33.11 but not thy counsel u; thou recei-
ues what thou findest not, and
neuer loosedst:

Thou art neuer poore, yet art thou glad when thou getteſt; at no time couetous, yet exactest vsurie.

Many are bountifull to binde thee vnto them, yet who hath
x 1 Cor. 4.7 aught which is not thine x?

Thou paiest debtes, owing
y Mat. 18.27 naught, thou forgiuest debtes y, and yet forgoest nothing;

z 1 Ti. 6.13 Thou quickenest al things z,
a John. 1.1 thou hast created all things a,
b Ecc. 16.18 thou art euerie where b, and e-
uery where whole.

Thou maiest be vnderstood, but

but not ſeene [c], and arte no where wanting [d]; yet art thou far from the cogitations of the wicked [e].

[c] 1 Tim. 1, 17
[d] Pſa. 139, 7
[e] Pro. 15, 29

There art thou, where thou ſeemeſt not to bee; for where thou art not to ſhew fauour, thou art to execute vengeance.

Thou toucheſt all things, yet not all alike; for ſome thinges thou toucheſt, that they maie only be, and not liue, perceaue, and diſcerne;

Some thinges thou toucheſt that they may liue, and haue ſenſe, but not diſcerne:

And ſomthings alſo thou toucheſt, that they may bee, and perceiue, and diſcerne too.

And although at no time thou art vnlike to thy ſelfe; yet toucheſt thou diuers thinges diuerſlie;

Thou art preſent alwaies euery where; yet art thou hardly to

be found out:

We follow thee ſtanding, yet can we not lay hold vpon thee;

Thou poſſeſſeſt all thinges [f], filleſt all things [g], compaſſeſt all thinges, ouerpaſſeſt all thinges, and beareſt vp all things [h].

[f] pſal, 50, 9
[g] pſal, 139, 7
[h] Hebr, 1, 3

And yet thou beareſt not of one part, and of another art ouerpaſſed, neither of one parte filleſt thou, and of another compaſſeſt; but in compaſsing thou filleſt, and filling compaſſeſt, in bearing thou ouerpaſſeſt, and in ouerpaſsing beareſte: Againe, thou teacheſt the heartes of the faithfull [i], vvithout noyſe of wordes.

[i] Eſa, 54, 13

Thou reacheſt from one end to another mightely [k], and comely doeſt thou order all things.

[k] Wiſd, 8, 1

Thou art neither inlarged by places nor changed by times [l].

[l] pſa, 102, 24

Neither is there anie receſſe, or acceſſe vnto thee, but thou dwel-

dwelleſt in the light that none can attaine vnto [m], whome neuer man ſawe, neither can ſee. [m] 1 Ti, 6, 16

Abiding in thy ſelfe quiet, thou goeſt about the whole worlde, euerie where, beeing altogether all whole euerie where.

For thou canſt neither bee cut nor deuided, becauſe thou art truely one [n]; nor yet be brought in partes, in as much as al whole thou keepeſt the whole, filleſt the whole, lighteneſt and poſſeſſeſt the whole. [n] Deut, 6, 4.

The bottomleſſe depth of this myſterie neither the minde of manne can conceiue, nor the tongue of orators expreſſe, nor the moſt learned bookes in any librarie make euidente. Were the whole worlde repleniſhed with bookes, yet could not thine vnſpeakeable knoweledge bee vttered, becauſe thou arte indeede vnutterable: thou canſt

by no meanes be either written or concluded, beeing the fountaine of Gods heauenlie lighte and the sonne of eternall brightnesse.

For thou arte great without quantitie, and therefore vnmeasureable; good without qualitie, and therefore in deede and soueraignlie good; yea, to saie the truth, ther is none good but thou alone [o], whose wil is a work and whose will is abilitie.

[o] Mat 19.16

Who hast of nothing created all things [p], the which thou madest, euen onely becausse thou wouldest,

[p] Genes. 1,1 Hebr. 1,2

Who possessest all thy creatures without any lacke; gouernest them without labour; and ruleste them without paine; for there is nothing either of things on high, or of things below, that can disturbe the order of thy gouernment.

Who

Who art in all places without any place; and containeſt all thinges without encloſure, and remaineſt euery where [q] without ſeat or motion. [q] Ecc. 23.18

Who neither art the author of ſinne [r], (which thing onely thou canſt not doe [f], who canſt do all things [t]) neither haſt thou beene ſorie for aught which thou haſt doone, neither art thou diſturbed with anye commotion of the minde, nor haſt any loſſe by the deſtruction of the whole world. [r] Ecc. 25.20 [f] Pſal. 11.5 [t] Exod. 6.3

Who neither commendeſt [u], nor commandeſt wickedneſſe [x] who at no time lieſt [y], becauſe thou art the euerlaſting truth [z]. [u] Pſalm. 5.6 [x] Ecc. 15.20 [y] Rom. 3.4 [z] Pſa. 117.2

By whoſe goodneſſe we were created [a], by whoſe iuſtice wee are punished [b]; by whoſe mercy we are ſaued [c]. [a] Gen. 1.26 [b] Dan. 9.4 [c] Pſa. 103.8

For wee are to worſhippe inſteed of God nothing [d] be it ceſtiall, [d] Exo. 20.3

leſtiall, or of the ſubſtance of the fire, or earthlie, or elſe howſoeuer ſenſible.

For thou art what thou art[e], and changeſt not[f]. To whom chiefelie belongs that which the Greeks cal *On*, the Latines *Ens*, becauſe thou art alway the ſame[g], and thy yeares ſhall not faile. Theſe, & much mo thinges haue I learned of the holy mother the Church[h], whereof through thy grace I am made a member.

Of her haue I learned howe thou the alone[i], and true God[k] both haſt no bodie[l], and alſo arte vnſubiect to paſsions: and nowe nothing of thy ſubſtance or nature is anie waie violable, or changeable, or compounded or created; and therefore certaine it is, howe thou canſt neither bee perceiued by anie bodilie eies[m], nor could euer bee ſeene in thy proper nature of anie

[e] Exod. 3, 14
[f] Malac. 3, 6
[g] pſ. 101, 27
[h] Iohn. 4, 26
[i] pſa. 85, 10
[k] Ioh. 17. 10
[l] Ioh. 4, 24
[m] 1 Tim. 1, 17

nie mortal man [n]. [n] 1 Iohn, 1, 3, 8

For hence it maie euidentlie be gathered, that where angels do now behold thee: there wee also after this life shall see thee [o]. [o] 1 Cor, 13, 12

Nay, the very Angels neither are able to see thee as thou arte in thy selfe.

Nay, to conclude, the almightie Trinitie is knowne to none, but to thy selfe onely.

Chap. 29.

Of the vnitie of persons, and pluralitie in God.

AND thou an vnitie of the Godheade, thorough the pluralitie of persons manifold, arte in number infinite, and therefore measureably vnmeasureable, and waightilie vnwaiable.

For wee acknowledge no beginning of the soueraigne goodnes,

nes, the which thou art, of who through whome, in whome all things, but through participation thereof we say al good things are [a].

[a] 1 Cor. 4. 7 James 1. 17

For thy diuine essence hath alwaies beene, and yet is without matter, although it lacke no forme, to weete, informed, the forme of formes, the most welformed forme, the which while thou imprintest as a seale to euerie particular thing, thou makest them doubtlesse to differ frō thy selfe without any either of your augmenting, or diminishing, but whatsoeuer is in the world, it is thy creature [b].

[b] 1 John. 3. 1

O simple trinitie, and Triple vnitie, God, whose almightinesse both possesseth, and ruleth, and repleniſheth all thinges which thou hast created.

Neither in saying howe thou fillest all things, meane we that they

they conteine thee, but rather that thou conteinest them, neither by partes fillest thou all things, nor yet may it be thoght, that euerie thing according to the greatnesse of the portion it hath, receiueth thee; that is, the greatest thing more, and the smallest thing lesse; thou rather being in all thinges, or more truly al things in thee [c], whose omnipotencie includeth all thinges, neither can any man find a way to escape thy power [d].

[c] Acts 17.28

[d] Psa. 139.7

For whosoeuer hath not thy fauer, can by no meanes auoide thy displeasure, as it is written [e], Neither from the East, nor from the West, nor from the South, but God is the iudge: & againe [f], Whither shall I goe from thy spirit, or whither shall I go from thy presence?

[e] Psal 75.6

[f] Psa.139.7

The immensitie of thy diuine greatnesse is this, that we know

wee

thee to be within al thinges, not as included, and without all things, yet not as excluded. And therefore thou art within, ỳ thou maiſt containe all: and therfore without, that all thinges may be comprehended within the immenſitie of thy circumſcribed greatnes.

So then by that thou art within, thou art knowne to bee a Creator, by that thou art without, wee perceiue howe thou art the gouernour of al things.

And leaſt al things which are created, might be without thee, thou art within, and without, that all thinges may he included of thee, not by locall greatneſſe, but by thy mightie preſence, who art euerie where preſent, and all thinges preſent before
a Ecc.15.8 thee a: although ſome vnderſtand theſe things, yet ſome doe not.

The

The vnitie then of thine inſeparable nature, cannot haue ſeparable perſons: becauſe as thou arte a Trinitie in Vnitie, and a Vnitie in Trinitie, ſo canne you not haue a ſeparation of perſons.

Sometime indeede thoſe perſons are particularlie named [h], but ſo thou wouldeſt, O God ỹ Trinitie, declare thy ſelfe inſeparable in perſons, that there is no name in anie one perſon, but maie be referred vnto another, according to the rule of relation. [h] Mar. 3. 16

As the father vnto the ſonne and the ſonne vnto the father; ſo hath the Sonne true relation both vnto the Father and the holy ghoſt.

Alſo thoſe names which ſignifie either your ſubſtance, O God, or perſon, or power, or eſſence, or els what, which pro-

perlie

perlie is called God, do equally agree to all the perſons, as great God, almightie, eternal, and generallie all thinges, which naturally are ſpoken of God.

So that there is no name of nature, which ſo may agree vnto thee God the Father but the ſame alſo may fitly bee referred vnto the ſonne and holy ghoſt.

We ſay how thou the Father art naturally God, ſo is the ſon naturally God, & the holy ghoſt naturally God, & yet not three gods, but one God naturally, the Father, the Son, and the holie ghoſt.

And therefore, O God holie Trinitie, in perſons thou art inſeparable, in ſenſe are they to be vnderſtood, though in ſound you haue ſeparable names: for you receiue no plurall number in the names of nature.

For hereby it is declared, how the

the persons in the holie Trinitie which is one [i], very God [k], cannot be diuided, for that the name of euerie person, respecteth alway another person.

[i] psal, 86, 10
[k] Iohn, 17, 3
1 Thes, 1, 9

If I say the Father, I point vnto the Sonne, and if I name the sonne, I presuppose a father, if I mention the holie spirit, I must necessarily vnderstand of whom hee is the spirit, namelie of the Father and the son.

For this is the true faith, proceeding from sounde doctrine: this vndoubtedlie is the catholike and right faith, which God of his goodnesse hath taught me in the bosome of the mother church [l].

[l] Gala, 4, 26

Chap. 30.

A zealous praier vnto the blessed Trinitie.

WHerefore, O Lord, my faith, which thou hast giuen me to my saluation,

tion, calleth vnto thee.

For the faithfull soule liueth by faith [a]; he enioyeth in hope [b] which one daie hee shall behold in thee.

[a] Rom. 1.17
[b] 1 cor. 13.12

O my God, vnto thee crieth my pure conscience, and the sweete loue of my faith, which the darknes of ignorance being driuen away, thou hast brought vnto ỹ knowledge of the truth: which also thou haste plucked from the foolish bitternes of this worlde, and made comfortable and pleasant to me through thy sweete loue.

Vnto thee, O blessed Trinity, doth the cleere voice, and syncere loue of my faith call, which nourishing the same from the cradle, thou hast inlightened alwaie by the light of thy grace; and confirmed mightilie in me through the instructions of our mother the church.

Vnto

Vnto thee, do I cal, O happy, and blessed, and glorious, and single Trinitie, Father [c], & Son [d], and holy ghost [e].

God [f], Lord [g], and Comforter [h], loue, grace, and communion [i], the begetter [k], the begotten [l], the renuer [m];

The verie light of the verie light [n], the very illumination;

The spring, the floud, and the watering:

Of one, all: thorough one, all; in one, all things:

Of whom [o], through whom, in whom are all things;

The liuing life, the life from the liuing, the quickener of such as liue [p].

One of himselfe; one of one; one of two:

A being of himselfe, a being of another; a being from both;

The Father is true [q], the sonne truth [r] & the holie Ghost truth [s]:

So

[c] Mat. 11, 25
[d] Iohn, 3, 6
[e] 2 co, 13, 13
[f] Deut, 6, 4
[g] Deut. 6, 13
[h] Ioh, 10, 16
[i] 2 co, 13, 13
[k] Hebr, 1, 4
[l] Acts 13, 33
[m] Titus 2. 5
[n] Iohn 1. 4
[o] Acts 17, 28
[p] Iohn 5. 28
[q] 1 Iohn 5 9
[r] 1 ohn. 14. 6
[s] 1 Iohn 5, 6

So that the Father, the world and the Comforter, are one essence [t], one power, one goodnes, & one blessednes, of whom, through whom, and in whome, are all thinges blessed, whatsoeuer things are blessed.

[t] 1 Iohn, 5.7

Chap. 31.

How that God is the true and the soueraigne life.

O God, the true and the soueraigne life, of whom, through whom, & in whom all things doe liue [a], whatsoeuer things do liue truely, and in happie state.

[a] Acts 17.28

O God, euen goodnesse and goodlines; fro whom [b], through whom, and in whom are al good and goodlie thinges, which are good and goodly.

[b] Iam. 1,17

God, whose faith quickneth, hope erecteth, & loue linketh vs.

God,

God, who haſt commanded vs to praie vnto thee [c], and makeſt thy ſelfe to bee found, and openeſt to him which knocketh.

[c] Matth. 7.7

God, whom none forgoeth but the deceaued, none ſeeketh but the admoniſhed [d], and no man findeth but the purged [e].

[d] Ioh. 6.44
[e] Matth. 5.8

God, whom to knowe is life [f], whom to ſerue is to raigne, and whome to loue is the ſaluation and ioy of the ſoule.

[f] Iohn 17.3

Thee, both with my lips, and with mine hart, and with all my ſtrength, I do praiſe, bleſſe, and worſhip, to thy clemencie and goodneſſe I doe yeelde humble thanks for al thy benefits, and to thy maieſtie doe I ſing, Holie, Holie, Holie [g].

[g] Eſay, 6.3

O bleſſed Trinitie, I beſeech thee vouchſafe to come into me, and to make me a meet temple for thine holines.

I doe pray the father through the

the ſonne; I praie the Sonne through the Father: I praie the holie ſpirite by the Father and the ſonne, that all wickednesse may be ſet farre awaie fro mee; and that al the holy vertues may be implanted within me.

O infinite GOD, of whom, through whom, and in whome are all things made, both viſible and inuiſible [h], which incloſeſt thine outward works, and fillest thine inwarde; gouerneſt them aboue, & beareſt them below [i], keepe mee the worke of thine handes [k] which truſt in thee, and hope only in thy mercie. Keepe mee I beſeech thee, both heere and euerie where; now and alwaie, within and without, before and behind, aboue and beneath, round about, ſo that there be no place for the ſnares of the enemie againſt me.

[h] Colo. 1. 16

[i] Heb. 1. 3

[k] Pſal. 100. 3

Thou art God almightie [l], the keeper

[l] Gen. 35. 12

keeper and protector of all that trust in thee[m], without whome none is in safetie, no man is free from danger. [m] Psal.18,30

Thou art God, and beside thee there is none other[n], either in heauen aboue, or in earth belowe; which doest great things and vnsearchable[o], and maruelous things without number. [n] Deut,4,39 [o] Iob,5,9

Meete is it that thou be praised, that thou be honoured, that thou bee magnified with commendations:

To thee the whole troupe of Angels; to thee the heauens and all the powers do sing, and continuallie yeelde praises, as creatures to the Creator, seruantes to the Lorde, souldiers to their King:

Euerie creature doeth extoll, and euerie soule doeth glorifie thee the holie, and vndeuided Trinitie.

Chap. 32.
A forme of thankesgiuing vnto God.

TO thee the holy and humble men of hart [a], to thee the spirits and soules of the righteous; to thee doe al the supernall citizens, together with all the orders of blessed spirites, yeeld humble praise and glorie, and exalt thee aboue all things for euer.

[a] Song of the three children. wer. 87

O Lorde, gloriously and honourably doe those heauenly citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee.

Yea and I too a miserable sinner doe exceedinglie desire to praise thee, and greatly do I loue to loue thee aboue all things.

O my GOD [b], my life [c], my strength,

[b] psalm. 7.1
[c] psal. 42.8

strength [d], and my praise [e], giue me grace to praise thee.

[d] psal, 118, 28
[e] psa, 118, 14

Put thy light in mine hart, and thy word into my mouth; that both mine heart may thinke vpon thy glorie, and my tongue sing out thy praises euerie day [f]. But for somuch as praise is not seemelie in the mouth of a sinners, and I am a man of polluted lips [h]: purge mine hart, I beseech thee, from all iniquitie [i]; sanctifie mee both within and without, O almightie sanctifier, and make me worthie to sound forth thy praise.

[f] psal, 71, 8
[g] Ecc, 15, 9
[h] Esaie, 6, 5
[i] psalm, 51, 9

Receiue in good part from the hand of the heart, and from the loue of the mind, receiue, I praie thee, the sacrifice of my lips, and let it be acceptable in thy sight, and ascende vp vnto thee like a sweete smelling sauor.

Let thine holie memorie, and thy blessed sweetenesse possesse

my whole ſoule, and rauiſh me with deſire of inuiſible things.

Let my ſoule I beſeech thee, paſſe from viſible vnto inuiſible; from terreſtriall vnto heauenlie, vnto eternall from tranſitorie things; let it paſſe I ſay, and ſee thy wonderfull viſion.

O eternall verity[k], & true charitie[l], and deere eternitie[m], thou art my God[n], vnto thee doe I ſighe, after thee doe I couet, on thee doe I thinke, vnto thee doe I deſire to come night and day: who ſo knoweth thee, knowes the truth[o], knowes eternitie.

Thou ô truth, beareſt the preeminence aboue all things whō wee ſhall beholde euen as thou art[p], when as this blinde and mortall life is paſſed away, wherin it is ſaide vnto vs, Where is thy God[q]? And I ſay, Thou art my God[r].

Somewhat I breath after thee when

k pſal. 118,2
l 1 Iohn. 4.8
m 1 Tim. 1.17
n pſal 31,9,14
o Iohn 14,6
p 1 Ioh. 3.2
q pſal. 42,3
r Pſal. 31,14

when I powre out my ſoule vp-
on thee in the voice of ioye and
confeſsion, as one that maketh
good cheere, & keepeth a feaſt,
and as yet is penſiue, becauſe it
ſlideth backe, and becommeth
a deepe, or more truely perceiu-
eth it ſelfe as yet to bee a verie
deepe indeed.

My faith, which thou haſt in-
flamed in the night before my
feete, ſaieth to it, Why art thou
caſt downe my ſoule [f]; and why
art thou diſquieted within mee?
Wait on God; his word is a lan-
terne vnto my feete [t]. Wait and
perſeuere, vntill the night, euen
the mother of the wicked, bee
gone awaie, vntill the wrath of
God, whoſe children wee ſome
time were [u], be paſſed away.
For we haue bin ere this dark-
nes [x] vntill this ſtreame of wa-
ters flowe awaie, wee carrie yet
the remnantes in the bodie dead

[f] pſal. 43. 5

[t] pſ. 119. 105

[u] Epheſ. 2. 3

[x] Epheſ. 5. 8

in reſpect of ſinne, vntill the day do riſe, and ſhadowes depart; wait on God, in the morning I ſhall ſtand before him, and behold, and alwaies praiſe him.

In the morning I will directe me vnto thee [y], and beholde the health of my countenance, euen my God, who ſhall quicken our mortall bodies [z], becauſe of the Spirit dwelling in vs, that nowe we may be light [a], while yet we are ſaued by hope [b], and are the children of light, and the children of the day [c] not of the night neither of darkneſſe.

For we were once darkeneſs [d], but are now light in the Lorde, and yet through faith [e], not as we ſhall be. Hope that is ſeene is no hope [f].

O Lord, that immortall people of thine Angels doe praiſe thee; and the celeſtiall powers doe magnifie thy Name [g], who haue

[y] pſal,5,3
[z] Rom,8,11
[a] Epheſ,5,8
[b] Rom,8,24
[c] 1 Theſ,5,5
[d] Epheſ,5.8
[e] 1 cor,13,12
[f] Rom,8,24
[g] Eſaie,6,3

haue no neede either to reade this our ſcripture, or to knowe thee the holie & ſingle Trinitie.

For they alwaies beholde thy face [h], where they read without ſyllables of time, what thine eternall pleaſure is: they reade, they chooſe, and they loue; yea, alwaies they reade, and what they read they forget not. [h] Mat, 18, 10

By chooſing and louing, they read this conſtancy of thy counſel, & their booke ſhal at no time be ſhut and folded, becauſe thy ſelfe art, and wilt euerlaſtinglie be this to them.

O much bleſſed are thoſe heauenlie powers, that can religiouſlie and purelie with an exceeding delight and vnſpeakeable ioy magnifie thee with praiſes!

Thence they praiſe, whence they reioice, for ſomuch as alwaies they beholde that which

offereth them continuall occaſion both to praiſe and reioice.

But wee preſſed downe with
[i] Wiſd. 9.15 the waight of fleſh [i], and placed farre awaie from thy countenance [k] in this exile [l], and diſtracted thorough varieties of the world, we alas are not able worthily to praiſe thee, through faith wee praiſe thee, not of perfect
[m] 1 Co. 13.12 knowledge [m].

But thoſe angelicall ſpirites
[n] Mat. 18.10 praiſe thee of knowledge [n], not thorough faith: for our fleſh is the cauſe, why we praiſe thee otherwiſe than they do.

Notwithſtanding, albeit wee ſing praiſes to thee after diuers ſorts, yet thou art but one God
[o] Deut. 6.4 [o], creator of all things [p], to who
[p] Geneſ. 1.1 is offered the ſacrifice of praiſe both in heauen and in earth, but one daie wee ſhall come vnto their companie, with whom alwaies wee ſhall ſee thee [q], and
[q] 1 Co. 13.12 praiſe

praise thee without ceasing.

Nowe then O Lorde, grant that while I do liue in this fraile bodie, both mine heart, and my tongue, and all my bones maie glorifie thee, and saie [r], Lorde, who is like vnto thee!

[r] psa. 35, 10

Thou art God almightie [s], whom three in persons [t], yet but one in the substance of the godhead wee serue and worshippe, namelie, the Father vnbegotten, the Sonne onelie begotten of the Father [u], the holie spirite both proceeding from, and remaining in them both, an holie and a single Trinitie, one God almightie:

[s] Exod. 6, 3
[t] Mat. 3, 16.
[u] Ioh. 3, 16

Which when wee were not, diddest mightily make vs [x], and when thorough our owne default we were loste, mercifully and maruellously hast deliuered vs [y].

[x] Gen. 1, 26
[y] psal. 103, 2

Oh suffer vs not to proove

neither vngratefull for so great benefits, nor vnworthie so manifold mercies.

Vnto thee doe I praie, sue, and beseech, increase my faith, increase mine hope, yea, and increase my loue also.

Through that same thy goodnesse, make vs to bee euermore
z Col. 1.23 stable in faith [z], and fruitfull in al
a Col. 1.10 good workes [a], that by a right faith and works agreeable vnto faith, wee may come thorough thy mercie vnto euerlasting life, where seeing thy perfect and
b 1 co. 13.12 full glorie euen as it is [b], we may worship thy maiesty, and made worthie to beholde thy glorie, sing:

Glorie to the Father which
c Psal 136.1 hath made vs [c], glorie to the
d Gala. 3.13 Sonne who hath redeemed vs [d], glorie to the holie Ghost that
e Ro. 15.16 hath sanctified vs [e], glorie to the soueraigne and single Trinitie,

whose

whose workes are vnseparable, and whose kingdom hath none end f.

f Reu. 11. 15.

Vnto thee belongeth al praise, all commendation, all honour, blessing, and loue, honour, and power, and might be vnto thee our God for euermore g, Amen.

g Reu 7. 12

Chap. 33.

A complaint, that man is not moued in hart through contemplation, when as the angels, who see God tremble thereat.

PArdon, O Lord, O mercifull God pardone, pardone and shew mercy, forgiue mine ignorance; and my great imperfection.

O reiect me not, for that I dare be so bold with thee, who am thy seruant, not thy good seruant, whom would I were, but thine vnprofitable and euill, and

therefore verie euill, becauſe I preſume without anie contrition of the heart, and flouds of teares, and without due reuerence and feare, to praiſe, bleſſe and worſhip thee our almightie [a] God, terrible, and much to bee feared [b].

[a] Gen. 17,1

[b] Reu. 15,4

For if the angels in honouring and praiſing thee doe tremble, filled with a maruellous reioycing; why do not I, when I come into thy preſence to praiſe thee and to offer ſacrifice, whie doe not I euen quake at the verie heart, why bluſh I not in countenance, why do not I ſtammer in my ſpeech, and why ſhedde I not plentifull teares from mine eies?

Alacke, I would, but I am vnable, becauſe I cannot doe as I would. Hence it is that I maruell much with my ſelfe, while with the eies of my faith I beehold

holde thee, who art verie terrible.

But who can doe this without the helpe of thy grace? for it is thy mercie which doeth saue vs all[c]. [c] Rom. 9,23

O wretch that I am, how senseless is my soule become, that it is not much dismaied, while it standeth before God, and sounddeth out his praises!

O wretch that I am, howe is mine heart hardened, that mine eies doe not powre out euen flouds of teares, while I fellowe seruant reason before my Lorde [d], a man with GOD [e]; a creature with the Creator [f]; I who am made of the slime of the erth [g], with him who hath created al things of nothing [h]. [d] Mala, 1, 6 [e] Exo, 20, 1 [f] psal, 100, 3 [g] Gen, 1, 26 [h] Hebr, 1, 2

Behold, O my Lorde, I place my selfe before thine eies, and what I thinke secretlie of my selfe in mine hart, I make others

to

to knowe.

But O God, who art rich in
i Ephes. 2. 4 mercie[i], and liberall in thy re-
wardes, giue mee of thy riches,
that through them I maie serue
thee. For none otherwise can
wee either serue or please thee,
k Psalm. 4. 17 but of thy gifte[k]; pierce, I be-
seech thee, my flesh with thy
feare; let mine heart reioice, that
I may feare thy name.

Oh that my sinfull soule did so
feare thee, as did that holy man
who saide, Gods punishment
l Iob. 31. 23 was fearfull vnto me[l].

Wherefore O God, who art
m Iam. 1. 17 the giuer of all good thinges[m],
giue mee among thy praises a
well of teares, together with a
pure hart and ioyfull mind, that
louing thee perfectlie, and lau-
ding thee worthilie, in the ve-
rie palatte of mine heart, I may
perceiue, taste, and sauour, how
sweete thou art and pleasant, O

Lord:

Lorde: as it is written, Taſt ye and ſee how gratious the Lorde is [n], bleſſed is the man that truſteth in him. [n] Pſal.34.8

Bleſſed is the people that can reioice in thee [o]: bleſſed is the man whoſe ſtrength is in thee [p] and in whoſe heart are thy waies in the vale of teares, in the place which he hath appointed. [o] pſa.89.15 [p] Pſal.84.5

Bleſſed are the pure in heart [q] for they ſhall ſee God. [q] Matth. 5.8

Bleſſed are they which dwell in thine houſe O Lorde for euer and euer, they wil praiſe thee [r]. [r] Pſal.84.4

Chap. 34.

A praier very forceable to moue the mind vnto Religion, and the loue of God.

O Ieſus, who arte our redemption [a], our loue and deſire, God of God [b], helpe mee thy ſeruant, [a] Galat. 4.5 [b] Iohn 8.43

Vpon

Vpon thee do I cal, vnto thee do I crie from the very bottome of mine heart.

For thee do I cal into my soule, O enter thereinto, and ioine it to thee, that thou maist possesse the same without spot or wrinkle [c].

[c] Eph. 5. 27

For a most cleane Lord, must haue a cleane habitation.

O then sanctifie me thy vessell which thou hast made [d], purge me from all wickednesse, fill me with thy grace, and being repleni-shed keepe me so, that I maie be a meet temple [e] for thy dwelling both here and for euer.

[d] Iob. 10. 8

[e] 1 Cor. 3. 16

O most good, most gratious, louing, deere, mightie, desired, pretious, amiable, and glorious god, ỹ art to me than hony sweeter, than milke or snowe fairer, than nectar more pleasant, than gold and iewels more pretious, and deerer than all the wealth

and

and promotions of the world.

What do I say, O my GOD mine only hope, and so infinite mercie? what do I say, O happie and quiet sweetnes? what doe I saie, when I saie theese thinges? I saie what I am able, but I saie not all that I shoulde, would to God I could saie, as the melodious quiers of angels do say!

Oh howe willinglie would I powre out my selfe wholie in thy praises! how deuoutly without ceasing would I sing foorth those Psalmes of heauenly musicke, vnto the laud and praise of thy Name, in the middes of thy congregation!

Notwithstanding, because I cannot do so, shall I be still? wo to them which talke not of thee who openest the mouth of the dumbe, and makest the toungs of babes eloquent. Wo to them which talke not of thee, for they

which

which babble much are dumbe when they ſing not thy praiſes.

Who can praiſe thee worthilie enough, O vnutterable power and wiſedome of the Father!

And albeit I can not finde words, wherewithal I may ſufficientlie expreſſe the almightie, and all skilfull worde; yet vntill thou call me vnto thee, where I may praiſe thee as I ſhould, and ought, I wil ſay what I am able. Wherefore, mine humble requeſt is, that thou wouldeſt reſpect, not that which I now doe ſaie, but that which I deſire to ſaie.

For indeede, I doe mightilie deſire to ſpeak of thee as I ought and as becommeth me, becauſe to thee praiſe, to thee Pſalmes, to thee all honour, and glorie is due g.

g 1 Tim. 1. 17

Then knoweſt thou O God, who knoweſt the ſecret cogita-

tions

tions of the hart [h], thou knowest howe to mee thou art more acceptable and deere, than either heauen, or earth, or anie thing contained in heauen or earth. For I doe loue thee aboue heauen, and aboue earth, and more than anie thinges which are in heauen or earth: yea for the loue of thy name, no transitorie thinges [i] doubtlesse are to be loued.

[h] psalm.7.9 Actes 15.8

[i] 1 Io.2.15

O my God, exceedinglie doe I loue thee; and more and more I desire to loue thee.

Grant I beseech thee, that I maie loue thee euermore, not onelie as I would, but also as I should, that thou only maiest be in my thought and meditation.

Of thee let me meditate in the daie time and cease not, of thee let me thinke in the night when I am a sleepe; with thee let my spirit reason; and my soule let it talke

talke with thee.

With the light of thine holie contemplation let mine heart be inlightened, that thorough thy direction I may go from ſtrength
[k] pſal. 84.7 vnto ſtrength [k], and ſo at length behold thee the God of Gods in Zion, whom nowe I ſee indeed
[l] 1 co. 13. 12 through a glaſſe darkelie [l]: but then face to face; where I ſhall know thee euen as I am known.

[m] Mat. 5. 8 Bleſſed are the pure in hart [m] for they ſhall ſee God. Bleſſed are they which dwell in thine
[n] pſal. 84.4 Houſe [n], O Lord, for euer and euer they will praiſe thee.

Wherefore by al thy mercies wherewithall wee be deliuered
[o] Rom. 9. 23 from euerlaſting damnation [o], I beſeech thee, O Lorde, mollifie mine harde and ſtonie, and flintie and iron heart, with thine holie and mightie ointment; and throgh the fire of compunction make me at all houres to ſeeme

a liuing ſacrifice in thy ſight P. p Rom. 12,9

Cauſe mee to haue alwaies a contrite, and an humbled heart with a floude of teares in mine eies.

Cauſe me from the bottome of mine heart vtterlie to die to this world, & through the greatneſſe of thy feare and loue ſo to forget tranſitorie thinges, that I may neither weepe nor reioice at; neither feare nor loue anie worldly thing; neither bee corrupted with proſperitie, nor be ouerthrowne by aduerſitie.

And forſomuch as thy loue is ſtrong as death let the fierie and pleaſant force of thy loue ſwallowe vppe mine heart, I beſeech thee, from all things that are vnder heauen, that I maie cleaue vnto thee alone, and be fed with the onely remembrance of thy ſweetnes. q Sal. ſong. 8. verſe, 6

Let thy ſweet ſauor, O Lord, let

let the sweete sauour of thee, I praie thee descend, yea let it descend into mine hart; and let the comfortable loue of thine holie name enter euen into my soule.

O let the maruellous and vnspeakeable sweetenes of thy sauour come vnto me, which may both raise vp in my breast a continuall desire after thee, and fro mine heart bring the veines of water springing vp into euerlasting life [r].

[r] Ioh. 4. 14.

Thou art vnmeasureable, O Lord & therefore without measure thou shouldst be loued, and praised of them whom thou hast redeemed vvith thy pretious bloud [s].

[s] 1 pet. 1. 18.

O most gratious louer of mankind [t], most mercifull Lord, and righteous iudge, to whome all iudgement is committed by the Father [u], by the most wise iudgment of thine equitie thou hast gi-

[t] 1 Ioh. 3. 16

[u] Iohn. 5. 22

giuen out, howe the children of this world [x], of night & of darknes, with a more earnest desire, endeuor, and studie do loue and seeke after transitorie riches and fleeting promotion; than wee thy seruants can loue our God, by whome we are both made [y] and redeemed [z].

[x] Luk. 16.8
[y] Gen. 1, 26
[z] Gala. 3, 13

For if one man do so entirelie loue another, that he can hardly beare the absence of his friend; if the wife with so great a fire of good will be ioyned to her husband, that in respect thereof, she can at no time be at rest till shee haue his companie: with what a good wil, with what a care, with what a zeale ought the soule, which through faith of her part, & through mercie on your part betrothed to thee, to loue thee the true [a] GOD, the fairest spouse [b], who hast so loued, and saued vs; who hast done so ma-

[a] Matth. 1, 23
[b] 2 cor. 11, 2

nie,

nie, such and so great things for our sakes.

And although these weake things haue their comforts, and their loues: yet doe they not so delight, as thou our God doest. For in thee doe the righteous reioice, because thy loue is sweet, and quiet. For thou doest replenish the hearts which thou possessest, both with sweetnes, with ioy, and with tranquilitie.

Contrariwise the loue of this world and of the flesh is troublesome and vnquiet, neither suffereth it the mindes whom it entereth into at anie time to bee at rest. For continuallie it moueth them with suspicions, and with perturbations, and with manifold feares.

So that thou art the ioy of the righteous: and good cause why. For with thee is an assured quietnesse, with thee is the life void of all

all troubles.

O Gratious God, who ſo entereth into thee, entereth into his maſters ioy [c], and ſhall feare no more: but ſhal fare wel in the place of happineſſe, ſaying, This is my reſt for euer [d]; here will I dwell, for I haue a delight therein; and againe, The Lord is my ſhepheard [e], I ſhal not want: he maketh mee to reſt in greene paſtures.

[c] Mat. 25, 21
[d] Pſa. 132, 14
[e] Pſal. 23, 1

O deere Chriſt, O ſweete Ieſu, repleniſh mine heart, I beſeech thee, with the vnquenchable fire of thy loue, with a continuall remembrance of thee; ſo that as a burning flame I may ſo burne with the loue of thee, that no water, be it neuer ſo much, may quench the ſame.

O moſt gratious Lord, make thou mee vnfainedlie to loue thee, and through deſire of thee to laie downe the burden of all

fleſhlie deſires, and the importable waight of earthlie affections, which beareth and peiſeth downe my ſoule; that by the ſauor of thine ointments running amaine after thee, I may ỹ more ſpeedily diſcerne, by the conduction of thee my Capitaine, to come vnto the contemplation of thy faireneſſe, there to bee throughly ſatisfied.

For two ſorts of loue, whereof the one is good, and the other naught; the one ſweete, and the other vncomfortable; cannot abide at one time together in one bodie.

And therfore, who ſo beſides thee loueth any thing [f], thy loue O God, is not in him [g], thy loue, I ſay, euen the loue of ſweetenes, and the ſweetneſſe of loue; the loue which troubleth not, but delighteth, the ſyncere & chaſt loue abiding euerlaſtinglie; the loue

[f] Mat. 10.37
[g] 1 Ioh. 2.15

loue which alwaies burneſt and neuer goeſt out.

O deere Chriſt, O ſweet Ieſu, who art the verie loue [h], and my God [i], inflame me wholie with thy fire, with thy loue, with thy ſweetnes and delectation, with thy ioie and mirth, with the delight & deſire of thee, the which is both holy and good, chaſt and pure, quiet and ſecure, that filled euen topfull with the ſweetneſſe of thy loue, and wholie ſet on fire by the flames of thy friendſhip, I may loue thee, my God, with all mine hart [k], and with all my ſtrength, hauing thee alwaies and in all places both in mine heart and in my mouthe, and before mine eies, ſo that ſtrange loues may find no place at all in me.

[h] 1 Ioh. 4. 8
[i] Mat. 4. 10

[k] Deut. 6. 5

Heare me O my God, heare me, O light of mine eies; heare my petition, and grant my peti-

tion, that thou maieſt heare me. Gratious, & moſt merciful God, ſtop not thine eares againſt me, becauſe of my ſinnes, but of thy woonted goodneſſe receiue the praiers of thy ſeruant, and grant me the effect of my petition and requeſt, Amen.

Chap. 31.

A deuout praier for grace, to praiſe and to thanke the Lord daily for his benefits.

O Lord, Chriſt, word of the Father [a], who cameſt into this worlde to ſaue ſinners [b], through the tender bowels of thy mercie I beſeech thee, amend my life, change my dealings, and reforme my maners: take away from me ſuch things as hurt my ſoule, and diſpleaſe thee; and giue mee that which thou knoweſt is pleaſing to thee and

[a] Iohn, 1, 1

[b] 1 Tim, 1, 13

and profitable for my ſoules health.

Who can bring a cleane thing out of filthines [c], but thou alone? Thou art God almightie [d], of infinite mercie [e], which iuſtifieſt the vngodlie [f], and quickeneſt the dead in reſpect of ſinne, who changeſt ſinners, and they are not.

[c] Ioh. 14. 4
[d] Gen. 35. 11
[e] Pſal. 45. 9
[f] Rom. 4. 5

Remooue therefore from me whatſoeuer in mee diſpleaſeth thee. For thine eies doe behold my manifold imperfections.

Send thine hand of mercie, I praie thee, vpon mee: and take awaie fro me whatſoeuer within me doth offend the eies of thy goodnes.

O Lorde, thou knoweſt both how ſound, and how ſicke I am. Heale my ſickeneſſe, and maintaine my health I beſeech thee.

O Lorde, thou which helpeſt the weake, and preſerueſt the

healthfull; thou at a becke amendeſt the thinges which are broken and decaied, heale thou me, and I ſhall be whole g, ſaue me, and I ſhalbe ſaued.

g Ier, 17, 14

For do thou vouchſafe in mine heart, thy field, to ſow the good ſeede, it muſt needes bee, that firſte thou wilte plucke out the thorns of my wickednes by the hand of thy mercie.

O moſt gratious, moſt gentle, moſt louing, deſired, amiable, and louely of all others, powre I praie thee, vpon mine heart the ſtreames of thy ſweeteneſſe, and good will, that I may neither deſire, nor thinke vpon anie earthlie, or fleſhlie thing h, but loue thee alone, and haue thee onely both in mine hart and mouth.

h Mat, 10, 37

By thine owne finger write thou within my breaſt a ſweete remembrance of thy comfortable Name, neuer to be blot out by

by forgetfulneſſe.

Write thy will, and thy iuſtifications alſo vpon the tables of mine hart, that alway and euery where I may ſet both thee the Lord of infinit ſweetnes, and thy lawes before my face.

Inflame my minde with that thy fire, which thou ſendeſt vpon the earth[i], and wouldeſt haue increaſed very much, that day by day with abundance of teares I may offer vnto thee the ſacrifice of a contrite ſpirit[k], and of a broken hart.

[i] Luke 12.49

[k] Pſal. 51.19

According as I deſire, and as from mine hart I craue, O ſweet Chriſt, O good Ieſu, giue mee thine holie and chaſt loue, that it may repleniſh, and hold, & poſſeſſe me altogether.

And giue mee to a continuall watering ſtreame of teares, which is an euident ſigne of thy loue, that they alſo may teſtifie

to the worlde thy loue within me, that they may declare and tel, how greatly my ſoule doeth loue thee, ſeeing for the exceeding pleaſure it receiueth from thy loue, it cannot refraine from ſhedding teares.

O good Lord, ſometime I remember that good woman Anna[1], which came vnto the tabernacle to begge a ſonne of God of whome the ſcripture teſtifieth, how after her teares & praiers, ſhe looked no more ſad: but when I remember ſo great vertue, and ſuch conſtancie of that woman, I am troubled in mind, and do bluſh againe, becauſe I behold how I wretch do grouell too much downward.

1. Sam. 1. 28

For if a woman did ſo weepe, and continue in weeping, and that for a ſonne; how ſhould my ſoule weepe, yea and perſiſt in weeping, which ſeeketh, and loueth

ueth God, yea and longeth too for to come vnto him! Howe shoulde the soule both groane, and be grieued, that seeketh after God night and daie! which esteemeth all thinges as naught beside Christ! for it is muche maruell, if teares bee not the meate of such a soule, daie and night.

Regard therefore, and shewe mercie vpon me, for the dolors of mine hart be increased.

Giue me thine heauenly comfort, and despise not the sinfull soule for which thou diedst [m]. m 1 Timo. 1 verse 15

O giue I beseech thee, the inward teares of hartie affection, which may both loose the fetters of my sinnes, and also repleniſh my soule euermore with thy celestiall comfort.

Gladly would I attaine some portion in thy kingdome, if not among men aforetime, whose

steps I am vnable to imitate, yet at the least among religious women.

And here commeth into my remembrance the woonderfull deuotion of other women, that with a godlie affection sought thee in the graue [n], that albe thy disciples departed, yet went not from the sepulchre, that sate there heauilie lamenting, and weeping much & a long while, and rising againe, with manie teares oftentimes went and peeped into the holes of the sepulchre, and very diligently sought if any where they could see thee whome earnestly they sought for.

[n] Mat. 28.1 Marke 16.1

Many times went they vnto the graue, but to the louers too much was not often enough, for the vertue of a good worke is perseuerance: and because aboue the rest they loued, both in louing

louing they wept, and in weeping they ſought, and in ſeeking they perſeuered, and therefore they before all did find thee, ſaw thee, and talke with thee.

And not only ſo, but alſo they carried the tidings of your glorious reſurrection to the diſciples themſelues, according as you bad and warned them, ſaying, Go and tell my brethren, that they go into Galile, and there ſhall they ſee me °.

° Mat. 28. 10.

If then the women ſo wepte, and in weeping perſeuered, that ſought the liuing amongeſt the dead, and by faith touched thee howe ſhould the ſoule bewaile, and in beewayling continue, which in heart beleeueth, and with mouth confeſſeth, howe thou her ſauior doeſt rule in heauen, and gouerne euerie where! howe ſhoulde that ſoule weepe and lament, which with her hart

loueth,

loueth, and with all her whole deſire longeth for thee!

O thou onlie refuge, and hope of the diſtreſſed, to whome no man ſueth, without hope of mercie, giue me this grace for thine owne ſake, and thy holie name ſake, that as often as I thinke of thee, ſpeak of thee, write of thee, read of thee, conferre of thee, as often as I remember thee, ſerue thee, offer the ſacrifice of praiſe vnto thee, ſo often as I may ſhed aboundance of teares ſweetelie before thy face, that my teares may become my meat day and night [p]:

Thou O king of glorie [q], and maiſter of all vertues [r], haſt taught vs both by word and example to weepe and to mourne, ſaying: Bleſſed are they which mourne, for they ſhall be comforted [s]. Againe, thou diddeſt mourne for thy friend departed [t]

and

[p] pſal. 42. 3
[q] pſal. 24. 7
[r] Mat. 23. 10
[s] Matth. 5. 5
[t] Ioh. 11. 33

and weepe ouer Ieruſalem readie to come vnto deſolation [u]. [u] Luk. 19. 41

O good Ieſu, by thoſe moſte pretious teares of thine, and by all thy manifold mercies wherewithall thou haſte vouchſafed woonderfully to helpe vs miſerable ſinners, giue mee grace to bewaile my tranſgreſsions, the which my ſoule doth much long for and deſire, becauſe without thou giue it, I cannot gette the ſame [x] but euen through the holie Ghoſt, which mollifieth the hearts of ſinners, and prouoketh them vnto the teares of repentance. [x] Iames 1. 17

Giue me grace to mourne for my ſinnes, as our forefathers did, whoſe footſteps I am bound to imitate; that I may bewaile mine offences all my life long, as they haue mourned daie and night.

Euen for thine interceſsion ſake,

sake, and for all thy merits sake, haue mercy vpon me thy miserable & vnworthy seruant; and giue mee grace to bewaile my sinnes.

Water thou my plantes both from aboue, and from beneath, that my teares may be my meat
y Psal. 42. 3 daie and night[y], and I through the fire of compunction may be made a fat burning sacrifice in thy sight, and bee killed altogether vpon the altar of mine hart, and be taken as a fat burnt sacrifice for a sweete smelling sauour in thy nostrils.

O sweet Lord, giue me a watering fountain, & a cleere fountaine, wherein daily this defiled sacrifice may be clensed.

For although through the assistance of thy grace I haue offered my selfe wholie to thee; yet in many thinges for all that I do
z James 3. 2. sinne[z], by reason of my too too great

great weakenes.

Wherefore, O blessed and louing God, giue me grace especiallie of the great sweetnesse of thy loue, and remembrance of thy mercies, make readie this table for thy seruant in thy presence, and giue me power, that when I will, I may bee satisfied of it.

Of thy mercie and goodnesse grant, that this inebriating and goodly cuppe maie quench my thirst, that my spirite maie couet after thee, and my minde burne with thy loue, forgetting all vanitie and miserie.

Heare ô my God, heare ô light of mine eies, heare my petition, and grant that I may begge that thing, which thou maiest grant.

Gratious and mercifull God, stop not thine eares against me, because of my sinnes, but of thy woonted goodnes grant me the ef-

effect of my petition and deſire Amen.

Chap. 36.

A very effectual praier to the ſtirring vppe of the mind vnto godlines being zealouſlie vttered,

O Lord Ieſus, O pitifull Ieſus, O good Ieſus, who both haſt vouchſafed to ſuffer death for our ſins, and art riſen againe for our iuſtifications [a].

[a] Rom. 4, 25

I humbly beſeech thee by thy glorious reſurrection, raiſe me out of the ſepulchre of my ſins, and of all my vices, and giue me daily a part in the firſt reſurrection [b], that truly I may receiue a portion in the reſurrection at the laſt day.

[b] Reu. 20, 6

O ſweete, and moſt bleſſed Ieſus, thou haſt aſcended into heauen with a glorious Triumphe, and ſitteſt at the right hand

hand of the Father [c], O Amighty prince, drawe mee vpwarde vnto thee, that I may runne after thee [d], through the sauour of thine ointmentes, that I maie runne and tire not, thou drawing and conducting mee in my race; drawe the mouth of my soule thirsting after thee, vnto the supernall riuers of eternall sapetie, yea drawe me vnto thee the well of life [e], that according to my power I may from thence take my drinke, whence I may liue for euermore, ô my God, my life [f].

[c] Rom. 8, 34

[d] Sal. songs 1, 2, 3

[e] Psa. 36, 9

[f] Iohn 14, 6

For thine holie and blessed mouth hath saide, If any man thirst [g], let him come vnto mee, and drinke.

[g] Iohn 7, 37

Now grant, ô fountaine of life that the thirsty soule may drinke of thee continuallie, that according to thine holy and true promise, out of my belly may flowe euen

[h] Ioh. 7, 38 euen riuers of water of life [h].

O fountaine of life, repleniſh my ſoule with the riuer of thy pleaſure, make mine heart thoroughly drunke with the ſober drunkennes of thy loue, ſo that I maie vtterlie forget whatſoeuer is vaine and earthlie, and euen more haue thee alone in my remembrance, as it is written, I remembred God, and mine heart was glad. Giue me thine holie ſpirite, ſignified by thoſe waters which thou promiſeſt to giue to ſuch as thirſt.

O, I beſeech thee, giue mee grace with all my deſire, & with al my care, to go on toward that place, whither we beleeue thou aſcendedſt the fortith day after [i] Actes 1, 3 thy reſurrection [i], that onely in the fleſhe I may be held in this wretched world, but in thought and deſire maie bee with thee, [k] Mat. 6, 21 that there mine heart may be [k], where

where thou my desired, and incomparable, and much louelie treasure art.

For in the great deluge of this life, where we are tossed with raging stormes on al sides, and no good footing, and hie place can be found, where the Doue may somewhat rest her selfe [l], there is no where either sure peace, or secure quietnesse, but wars in all places, contention, and enemies: abroad fightings, within feares.

[l] Gen, 8, 9

And for somuch as one part of vs is heauenly, & the other earthly, the corruptible body is heauy vnto the soule [m].

[m] Wis, 9, 15

Therefore my mind, my friend and companion, being wearied comminge out of the waie is sicke, and lieth all too rent and torne of those vanities which it hath passed by: it is verie hungrie, and faine woulde drinke, but

but I haue nothing to set before it; because I am in pouertie, and in beggerie.

But O Lord my God, who aboundest in al good things[n], and art a liberal bestower of the dainties of heauenly safety, giue thou meat to the wearied, gather together the dispearsed, amende that which is torne.

[n] Iam, 1, 17

Loe, he standeth at the doore, & knocketh; through the bowels of thy mercie, whereby thou the daie spring from on highe hath visited vs[o], I beseech thee, open the hande of thy pittie to the distressed which knocketh; and graciouslie commande that hee come in vnto thee, rest in thee, & be refreshed of thy liuelie and heauenly bread, wherewithall being satisfied & strengthened, he may from this vale of teares mount aloft vnto celestiall things, and carried on highe by

[o] Luke 1, 78

by the wing of holy desire, may flie vnto the kingdome of Heauen.

O Lord let my spirit take, let it take I beseech thee, winges to itselfe as an Eagle, that it may flie amaine and faint not: that it may ascende euen vnto the glorie of thy house, and to the place where thine honour dwelleth p, there at the table, where thine heauenlie citizens doe repaste themselues, to bee refreshed of thy secretes in the places of thy greene pasture nigh the stil waters. p Psal, 26, 8

O my God, let mine heart, mine hart, an huge sea swelling with waues rest in thee.

Thou which rebukest the winde q, and the sea, whereby there came a great calme: come thou, and go vpon the waues of mine heart, that euerie thing which I haue may be calme and cleere, q Mar, 8, 26 Marke 4, 39

cleere, that I may embrace thee mine onely good, and beholde thee, the ſweet light of mine eies, without anie blind darkeneſſe of troubleſome cogitations.

O Lord, let my mind from the parching heate of worldly cares flie vnder the ſhaddowe of thy winges, that being hidde in thy temperate coolenes, it may ioyfullie ſing and ſaie, I will lay me
[r] Pſal, 4, 8 downe & alſo ſleepe in peace[r].

Let my memorie ſleepe, O
[s] Pſalm, 7, 1 Lord my God[s], I praie thee let it ſleep from al euil; righteouſnes
[t] Hebr, 1, 9 let it loue[t], but hate iniquitie.

For indeede, in the middes of the darkenes and troubles of this life, what goodlier, & what ſweeter thing can there bee, than to couet after the ſweetnes of heauen, and to ſigh for eternall happineſſe; than to haue the minde there fixed, where it is moſt aſſured to haue true ioies?

O

O moſt ſweete, moſt louely, and bleſſed Ieſu, when ſhal I beholde thee? when ſhall I come and appeare before thy preſence[u]? when ſhall I be ſatisfied with thine image[x]? when wilte thou bring my ſoule out of priſonne[y], that I maie praiſe thy name, and be grieued no more? when ſhall I paſſe into that glorious and goodly houſe of thine[z] wheras the voice of ſinging and praiſe is in the tabernacles of the righteous?

[u] pſal. 42. [x]
[x] pſal. 17. [g]
[y] pſal. 142. [e]
[z] pſal. 84. [a]

Bleſſed are they which dwell in thine houſe O Lord, they wil euer praiſe thee[a]. Bleſſed, and bleſſed indeede are they, whom thou haſt choſen, and taken into that celeſtiall inheritance.

[a] pſal. 84. [d]

Behold Lord, thy ſaints flouriſh before thee as the Lilie. Becauſe they are ſatisfied with the fatnes of thine houſe[b], and thou giueſt them drinke out of the ri-

[b] pſal. 36. [g]

uer

uer of thy pleasures. For with thee is the well of life and in thy light they doe see light; so that they, to wit, the light inlightened of thee, God inlightening[c] doe now shine as the sunne[d] in thy presence.

[c] 1 John, 1, 9
[d] Mat, 13, 43

Oh how maruellous, how glorious, how amiable are thy Tabernacles, O Lord of hosts[e]! my sinfull soule longeth to enter thereinto.

[e] Psal, 84, 1

O Lord I haue loued the habitation of thine house[f], and the place where thine honour dwelleth.

[f] Psal, 26, 8

One thing haue I desired of the Lord, and that I wil require, euen that I maie dwell in the house of the Lord all the daies of my life[g].

[g] Psal, 27, 4

As the Hart braieth for the riuers of water[h]: so panteth my soule after thee, O God.

[h] Psal, 42, 1

When shall I come, and appeare

peare before thy presence! when shall I see my God, whom my soule so thirsteth for!

When shall I see him in the lande of the liuing [i]! For in this land of the dying, he cannot be seene with mortall eies [k].

What shal I wretch do, being fettered with the giues of this mortall flesh [l]? what shal I doe? while wee are in the body, wee are absent frō the Lord [m]. Here wee haue no continuing citie [n], but we seeke one to come. And our freedome is in heauen [o].

Wo is mee, that I am a stranger so long; and that I dwell in the tentes of Kedar [p]. My soule hath two long dwelt in a strange place.

Oh that I had winges like a doue [q]; then would I flie away and rest! Nothing is so pleasant to me as to be with my God. It is good for mee to drawe neere

[i] Psal. 27. 13
[k] Iohn 1. 18
[l] Wisd. 9. 15
[m] 2 Cor. 5. 6
[n] Heb. 13. 14
[o] 2 Cor. 5. 8
[p] Psal. 120. 5
[q] Psal. 55. 6

[p] Eſal. 73. 28 vnto god [r].

O Lord, grant while I liue in this mortall bodie, that I maie cleaue to thee, as it is written; He that is ioyned vnto the Lord [f] 1 Cor. 6. 17 is one ſpirit [f].

Giue mee the winges of contemplation I beſeeche thee, that endued therewithall I maie flie aloft vnto thee.

And ſeeing euery ſiniſter thing lieth downeward, hold thou my mind, that it fal not downe vnto the bottome of the darkeſome vale; and that, by reaſon of the ſhade of earth cõming between it bee not ſeparated from thee the true ſun of righteouſnes, and bee hindered from beholding things on hie through the cloud of darkenes.

For which cauſe I doe ſoare vpward vnto the ioies of peace [t] philip. 4. 7, and vnto the delectable, and [u] Reu. 21. 23 pleaſant ſtate of light [u].

Holde

Hold thou mine hart by thine hande; becauſe without thee it cannot be carried aloft. Thither I do haſten, whereas ſoueraigne peace raigneth, and euerlaſting quietnes doth ſhine [x]. x Reu. 7. 16

Holde and gouerne thou my ſpirit, & take it vnto thee according to thy will, that thou being guide, it may aſcende into that region of plentie, where thou feedeſt Iſraell euerlaſtingly with the foode of trueth: that at the leaſte with ſwifte cogitation it may attaine vnto thee the ſoueraigne wiſedome, abounding aboue all, ſurpaſsing all, and gouerning al things.

But alaſſe manie thinges doe mutter againſt my ſoule flying vnto thee. Notwithſtanding, at thy commandement ô Lord, let them not ouerthwart mee. Yea let my verie ſoule bee ſilent, let her ouerpaſſe all thinges; mount

ouer all thinges that are created, and come vnto thee, fixing the eies of faith vpon thee alone the Creator of all things, for thee let her long, to thee let her couet, on thee let her thinke; thee let her behold, be thou in her ſight, & euermore meditate ſhe in her heart of thee, the true and ſouereigne goodneſſe [y], and the ioye abiding for euermore [z].

[y] Iam. 1. 17
[z] Mat. 25. 21

To conclude, though many are the contemplations, wherewithall the godlie ſoule is maruellouſly fed, and refreſhed; yet in none is ſhe ſo delighted, and reſteth as in thee, & when thou alone arte in her thought, and eies.

O Lord, how great is the goodnes which wonderfullie thou inſpireſt into the heartes of them, which loue thee! How maruellous is the ſweetnes of thy loue, which they enioy, who loue nothing

thing, ſeeke nothing, yea deſire nothing beſide thee.

Oh, happie are they, whoſe hope is onely in thee, and whoſe only worke is in praier.

Bleſſed is he who ſitteth ſolitarie and ſilente; and watcheth himſelfe daie and night continuallie, that placed as yet in this mortal body, he may haue ſome foretaſte of thy celeſtiall ſweetneſſe!

O Lord by thoſe health-bringing wounds, which on the cros thou ſufferedſt for our ſakes, frō which guſhed out that pretious bloud wherewith we be redeemed [a], wounde, I beſeech thee, this my ſinfull ſoule, for which alſo thou haſte vouchſafed to die [b]: wounde her by the fierie and mightie dart of thine abundant loue [c].

For the word of God is liuelie [d], and mightie in operation,

[a] 1 Pet. 1. 18

[b] 1 Pet. 2. 24

[c] Ioh. 15. 13

[d] Heb. 4. 12

and ſharper than any two edged ſword.

O thou the elected dart, and the moſt piercing ſworde, who art of power able to pierce the hard buckler of mans hart: prick thou mine heart with the dart of thy loue, that my ſoule maie ſay to thee, I am wounded with thy loue; ſo that from that wounde of thy loue, teares aboundantly may iſſue day and night[e].

[e] pſal. 41. 3

Strike O Lord, ſtrike, I beeſeech thee, this mine hard mind, with the Godlie and mightie Speare of thy loue, and with a ſtoute courage pierce thou euen the moſt ſecret partes of my ſoule, and therewithall ſetche thou a ſtreame of water from out mine head, and out of mine eies a true fountaine of teares flowing forth continually from an hearty affection, and deſire to behold thy beautie; that night and daie I

may

may mourne in this preſent life, receiuing no comforte, vntill in thy celeſtiall bride-chamber I bee thought worthie to ſee my beloued and beautifull ſpouſe, euen my Lord and God, that beholding there thy glorious, wonderful and moſt beautifull countenance f, full of all ſweetenes, I may with thoſe whom thou haſt elected g, humbly adore thy maieſtie, and repleniſhed at the length with heauenlie and vnſpeakeable ioye of euerlaſting mirth, may with louers & frends crie out ſaying.

f 1 Cor. 13

g Ro. 8. 30

Behold, I ſee now what I ſo deſired; I inioy now what I ſo hoped for; I haue that which I loued ſo. For I am now ioyned to him in heauen, whom in earth I loued with all my ſtrength, embraced with right good wil, and claue to fro my very heart: him I praiſe, him I bleſſe, and I wor-

ship him, who liueth and ruleth God for euermore. Amen.

Chap. 37.
A praier in the time of trouble.

HAue mercie on mee, O Lord, haue mercie on me, O gratious God, haue mercie on me a most wretched sinner offending hainouslie, and suffering iustlie; sinning dailie and feeling continuallie thy correction.

If I waigh the euil which dailie I haue committed, my punishment is but small; much wickednes haue I done, & little correction doe I feele.

Righteous art thou O Lorde, and iust are thy iudgementes [a]. Thy iudgments are truth [b], they be righteous altogether. O Lord my GOD thou art righteous [c], neither

[a] psal. 119. 137
[b] psal. 19. 9
[c] psal. 92. 15

neither is there anie iniquitie in thee.

For neither vniuſtlie, nor cruellie doſt thou afflict vs ſinners[d], O almighty and merciful Lord[e] who when we were not, diddeſt mightely make vs[f], and when through our ſins we were in the eſtate of damnation, haſt both mercifullie, and miraculouſlie repaired vs[g].

d Dani. 9. 4
e Exod. 34. 6
f Iob. 10. 8
g Gala. 3. 13

I knowe, and am aſſured, how that our life is not gouerned by all aduentures, but that it is diſpoſed and ruled by thee[h] ô Lord our God.

h Prou. 16. 9

Whence it is that thou careſt for al things[i], but chiefly for thy ſeruants[k], who haue put al their confidence in thine only mercy.

i Wiſ. 12. 13
k 1 pet. 5. 7

Wherefore I pray, and humblie beſeech thee O Lord, deale not with mee according to my ſinnes, whereby I haue deſerued thy iuſt diſpleaſure, but accor-

ding to thy great mercie, which is more than all the sins euen of the whole world.

O God, who outwardly dost afflict the bodie, grant inwardly to my mind continuall patience, so that thy praise at no time depart out of my mouth.

Haue mercie on me, O Lord haue mercie on mee, and helpe me, according as thou knowest I haue neede, both in my bodie and minde, thou knowest al things[l], and canst do al things [m], who liuest euerlastinglie [n], Amen.

l Eccl. 23, 9
m Ge. 35, 11
n 1 Tim. 1, 17

Chap. 38.

A verie godlie praier vnto the Sonne.

a 2 Tim. 1. 1
b Mar. 9. 19

O Lord Iesu Christ[a], sonne of the liuing God[b], which vpon the crosse with outstretched armes, drankest the cup

cup of bitter paſsion for the redemption of all mankinde [c], vouchſafe to deſende mee this daie. [c] 1 Pet 2.24

Behold, I a poore wretch vnto thee who art riche, *I* miſerable vnto thee who art merciſull, doo approch, ſuffer me not to depart emptie, and deſpiſed.

I begin hungerly, let me not go from thee faſting; *I* come euen hunger-ſtarued as it were, O let mee not depart vnrefreſhed. And though before I eate, I doe ſighe, yet graunt that after my ſighing *I* may eate.

Eſpecially before thy glorious magnificence, O ſweete *Ieſu*, I acknowledge to thee my ſinnes againſt my ſelfe [d],

Behold *I* was borne in iniquitie [e], but thou diddeſt waſh and ſanctifie me [f], yet haue I defiled my ſelfe ſithence with greater ſinnes, [d] Pſal. 50. 5. [e] Pſa. 51.1 [f] Eph. 5 25

For

For I was borne in necessarie sinnes, but afterward I wallowed in voluntary wickednes.

But thou O Lord, not vnmindfull of thy woonted mercie, tookedst me from out of the house of my carnall father, and from the tabernacles of the wicked, and gauedst me a minde to follow thee with the generation of them which seek thy face, which treade the right pathe, which abide among the lillies of a chaste life, and sit with thee in the parlor of greatest pouertie.

Yet I, vngratefull for so many benefits, since mine entrance into thy seruice, haue done manie an vnlawfull fact, and committed many a foule sinne; & where I should haue repented mee of my sinnes, I added sinnes vnto sinnes.

These are the euils, O Lorde whereby I haue both dishonoured

red thee and ſtained my ſelfe, (whom thou diddeſt creat after thine own likenes g) with pride, vaine glorie, and ſuch other manifold ſinnes, whereby the wretched ſoule is vexed, and afflicted, and rent aſunder and deſtroied. g Gen 1.26 Coloſ.3.1

Behold, O Lord mine iniquities are gone ouer mine head h, and as a weightie burthen, they are too heauie for mee, and doe not thou, whoſe propertie is to ſhewe mercie and to ſpare, laie vnder the right hand of thy maieſtie, I ſhall be inforced to ſinke euen to the very bottome. h pſal.37.4

O Lord my God attend, and conſider becauſe thou art holie, loe mine enemy inſulteth againſt mee, ſaying i, God hath forſaken him, I will purſue and take him, for there is none to deliuer him. i pſalm.71.11

But Lord how long wilt thou delay

delay? Returne, deliuer my soule, saue mee for thy mercie
[k] Psal.6.4 sake [k].

Take mercy vpon thy sonne, whome thou broughtest foorth into this worlde, and respect not so mine euill which I haue done, that thou forget the good which thou hast made.

What father is there but would saue his sonne? or what sonne, whome the father, with the rod of mercy will not correct?

Wherfore O Father and Lord, although I be a sinner, yet I cannot but bee thy sonne, because thou hast both made mee [l], and
[l] Iob. 10.8 renued me [m].
[m] Colos. 3.9 As I haue sinned amend me, but first deliuer me to thy sonne being reformed with the scourg.
[n] Esa. 49.15 Can a woman forget her child? notwithstanding though shee should, yet thou father hast promised neuer to forget.

Be

Behold I cry, and thou heareſt me not; I am vexed with ſorrow and yet find no comfort.

What ſhal I ſay, or what ſhall I doe wretch that I am? I deſtitute of ſuch conſolation, am caſt from the ſight of thine eies.

Wo is me, from that felicitie into what miſerie am I failen? whither did I bend my ſelfe, & to what paſſe am I come? where am I wretch, and where am I not? vnto whom did I aſpire, & wherein do I now ſigh?

I ſought after good things, but behold vexation.

Lo, I now labour, and Ieſus is not with me.

Doubtles better were it for me not to be at all, than to be without Ieſus. Better is it not to liue, than to liue without life.

And now O Lord Ieſus, where be thy former mercies o? wilte thou bee angrie with mee for

o pſal. 88. 49

euer?

p psal. 85,5 euer p?

Be pacified at the length I beseech thee, and haue mercie vpon mee, neither hide awaie thy
q psal. 27,6 face from mee q who for my redemption, diddest not turne thy face from such as reproued and
r Mat. 27,27 spat vpon thee r.

I confesse indeede, I haue sinned, and that my conscience deserueth damnation; I acknowledge also that no penance can satisfie for my sinnes, but certaine it is, that thy mercy is more than al my sins.

O most gratious Lord, write not thou bitter thinges against mee s, neither enter thou into
s Iob. 13,26
t psal. 143,2 iudgement with thy seruaunt t, but according to the multitude of thy compassions, put awaie
u psal. 52,1 mine iniquities u.

Wo to me wretch, when the daie of iudgement shall come, and the bookes of each mannes con-

conſcience bee opened [x], when it ſhall be ſaid of me, Behold the man and his workes. [x] Reu 20.12

What ſhal I then do, O Lord my God, when the verie heauens ſhall reueale mine iniquitie, and the earth riſe vp againſt me? Surely I ſhall be able to ſay nothing, but hang downe mine head for verie griefe of hart, and ſtand trembling and confounded before thy preſence.

Alacke wretche, what may I ſaie? ſhall I crie vnto thee my Lord God, wherfore am I conſumed ſaying naught? but though I doe ſpeake, yet will not my greefe haue end; and if I be ſtill ſilent, I ſhall be vexed inwardlie with moſt bitter ſorrow.

O my ſoule, mourne thou like a virgine for the husband of her youth [y]; howle thou miſerable wretche, and weepe, becauſe thine husbande euen Chriſt [z] hath [y] Ioel.1.8 [z] Eph.5.25

hath forſaken thee.

O wrath of the almightie, fall not thou vpon mee, for I cannot beare thee, becauſe there is not that ſtrength in mee, that I can endure thee.

But haue mercy on me O God that I deſpaire not; but in deſpaire let me hope againe.

And although I haue doone that which deſerueth damnation; yet haſt not thou forgone that whereby thou art woont to ſaue.

O Lorde, thou wilte not the death of ſinners, neither doeſt thou reioice in the deſtruction [a] of the dying: but that the dead might liue thou diedſt [b]; and thy death hath killed the death of ſinners, and if they through thy death were againe brought vnto life, O Lord grant, I beſeech thee, that I may not die, nowe thou art aliue.

[a] Eze.18. 23
[b] Ro.4.25

Send

Sende downe from heauen [c], and saue mee from the power of mine enimies, leaſt they triumph ouer mee and ſay, We haue deuoured him. [c] pſal. 57.3

O good Ieſu, who at any time can doubt of thy mercie, who euen when we were thine enemies [d] didſt redeeme vs with thy pretious bloud, and reconcile vs to God! [d] Rom. 5.10

Loe, thus protected vnder the ſhadowe of thy mercie, I doe run vnto the throne of grace [e], requiring mercie, crying and knocking vntill thou take compaſsion vpon me. [e] Heb. 4.16

For if thou calledſt vs vnto mercie, when wee asked none, howe can wee miſſe of mercie, craving the ſame!

O ſweete Ieſu, thinke not vpon thy iuſtice againſt a ſinner; but remember thy goodneſſe toward thy creature. Thinke not vpon

vpon thy displeasure against a transgressor; but remember thy mercie towarde the miserable. Forget mee when *I* was proude, prouoking thee vnto wrath; and regard mee now in distresse, crying vnto thee for mercy.

For what is Iesus, but a saui-
f Mat.1.21 our[f]? Therfore O Iesus, by thy selfe am e to helpe mee, and saie
g psal. 35. 3 vnto my soule[g], I am thy saluation.

Much doe I presume of thy goodnes, O Lord, the rather because thou thy selfe teachest vs to aske, to seeke, and to knocke
h Mat.7.7 h. And therefore admonished thereby, *I* doe aske, seeke, and knocke,

But thou Lord, who commandest to aske, graunt *I* maie receiue; who counsellest to aske, giue grace to find; who teachest to knocke, open to the knocker, and strengthen me a sinner, saue me.

mee a wretch, raiſe me that am dead, and vouchſafe to direct and gouerne all my ſenſes, cogitations & workes after thy good pleaſure, that henceforth I maie ſerue thee, liue to thee, and bee wholy thine.

I knowe Lord, I doe owe my ſelfe to thee, euen becauſe thou haſt made me; and for that thou haſt redeemed mee [i], and taken humane fleſh vpon thee for my ſake [k], I doe owe ſo much more beſide my ſelfe, as thou art greater than he for whom thou haſt giuen thy ſelfe.

[i] 1. Pet. 1. 18

[k] Mat. 1. 23

Lo I haue no more; neither can I giue that which I haue too without thee: but accept thou me, and drawe me vnto thee [l], that I may be thine by imitation and loue, as I am thine by condition and creation, who liueſt [m], and ruleſt [n], now and euermore, Amen.

[l] Iohn. 6. 44

[m] 1 Tim. 1. 17

[n] Pſal. 45. 6

Chap.

Chap. 39.

A godlie praier vnto the bleſsed Trinitie, meet oftentimes to bee repeated.

a Exod. 6. 3
b Mat. 3. 16
c Deut. 6. 4
d Eccl. 42. 21

O Lord, God almightie [a], three in perſons [b], yet but one God [c], who both art in all, and wert before all [d], and wilt be in all thinges, a bleſsed God for euermore [e].

e Reu. 4. 11

Now and alwaies into thine hand I doe commend, both my ſoule, my bodie, my ſight, hearing, taſting, ſmelling, and feeling, with all my cogitations, affections, actions, outwarde and inward thinges, my ſenſe, and vnderſtanding, my memorie, my faith and beleefe, and perſeuerance, that thou maieſt keepe them day & night, euery houre, and moment.

O

O sacred Trinitie, heare my petition, and saue mee from all euil f, from offending, and from sinning anie manner of waie; from all snares and pursutes of Satan, & of enemies visible, and inuisible. f Mat. 6.13

Expel far fro me the hautines of mind, and increase within me the sorrow of hart; diminish my pride, and establishe true humilitie within my breast; fetche teares from mine eies, mollifie mine hard and stonie heart; and saue Lord, both me and my soul from al traps of the enemie; and continue me in thy pleasure.

Teach me to do thy wil g, for thou art my God. g Psal. 143.10

Giue me perfect sense, and vnderstanding, ô Lord, that I may be able to conceiue the deepnes of thy mercie.

Grant me grace to beg that at thine hands, which may both be

ioy-

ioyfull for thee to heare, and be hoouefull for me to receiue.

Make mee vnfainedly to bewaile my sinnes, and manifolde offences.

Heare O my Lorde, and my God [h]; heare, O lighte of mine eies [i]; heare my petition, and grant that what I requeſt, I may obtaine.

[h] Psalm. 7. 1
[i] Iohn 1, 9

If thou deſpiſe, I am vtterlie vndone; if thou heare me I take heart againe. If thou examineſt my righteouſnes, lo I ſtinke like a dead carrion; but if in mercie thou reſpect mee, thou raiſeſt him that ſtinketh out of the graue.

What thou hateſt in mee, remoue farre fro me. and ingraffe the ſpirite of chaſtitie and of a cleane life in my minde, that in asking anie thing at thine hands I maie not offend thee in asking the ſame.

Take

Take from me whatsoeuer is hurtful to my soule, & giue what is behouefull.

O Lorde, giue mee a salue, to heale my grieuous wounds.

Indue me good Lord, with thy feare [k], with sorrowe of heart [l], with humilitie of minde [m], and with a pure conscience [n].

[k] Psal. 2 11
[l] Psal. 51. 17
[m] Eccl. 3. 4
[n] Psal. 24. 4

Giue me grace Lord, to keepe brotherlie concord euermore [o]; to remember my transgressions, not to meddle with the dealings of other men.

[o] Ro. 12. 10

Pardon my soule, pardon my sinnes, my wickednes pardon; O pardon mine offences [p].

[p] psal. 51. 1

Visite me that am weake, cure me that am sicke; heale me that doth languish, & raise me which am dead.

O Lord giue me both an hart to dread thee, a minde to loue thee, sense to knowe thee, eares to heare thee, eies to see thee.

Haue mercie on me, O God haue mercie on me; looke vpon me from the holy ſeat of thy maieſtie; and illuminat the darknes of mine heart with the beame of thy brightnes.

Giue me wiſedome, O Lord to diſcerne betweene good and euill; and grant me a watchfull vnderſtanding.

Forgiue al my ſinnes I beſeech thee; and in the time of neceſſitie and troble [9] pſal.37.36 , be thou good & gratious to me, I onely beſeech thee. After thy woonted mercie & moſt louing kindnes O Lord, I beſeech thee, vouchſafe to giue me ý life which euer ſhal indure.

O Lord Ieſus Chriſt, giue both to thy miniſters vnitie of minde; and to magiſtrates iudging vprightly, peace and tranquilitie.

Furthermore O Lord, my requeſt is for the whole catholike and holie Church, for men and

wo

women; for religious and for ſecular men; for all Chriſtian gouernors, & people beleeuing in thy name, which labor for thine holie loue, that they may haue grace to continue in well doing.

O Lord eternall king, giue to virgines, chaſtitie; to the vnmaried continencie: to the wedded purity; to repenters mercie; to widowes and orphanes, comfort; to the poore protection; to trauellers a ſafe returne, to mourners conſolation: to ſeafaring men a ioifull hauen: to the good zeale to perſiſt: to the well inclined a minde to prooue better: to the wicked and ſinfull, as to me wretch, grace with ſpeed to repent.

O ſweet Lord, and moſt mercifull Ieſu Chriſt, Sonne of the liuing GOD [r], redeemer of the world [ſ], I acknowledge that among al; and aboue all ſinners I

[r] Ma. 16. 16
[ſ] Titu. 2. 14 Colo. 1. 14

am wretched; but thou moſt gra tious and hie Father, who takeſt mercy vpon all, canſt not ſuffer me to be vtterlie deſtitute of thy mercie.

t 1 Ti.1.6.5 Reu.19.16 O thou, Lord, King of kings[t], who graunteſt truce of life, ſtir in me a mind alwaie, and aboue all thinges to ſeeke, to deſire, to loue, to feare thee, and to do thy will, who art euerie where all whole[u], a Trinitie, and but one God[x].

u Iob.22.6 Eccl.3.18 x Mal.2,10 Eſpecially, O Lord holy Father, who art bleſſed and glorious for euermore, I beſeech thee in moſt humble ſort, vouchſafe to gouerne & keepe them from deſtruction, whoe either doe make mention of mee in their praiers; or haue commended themſelues to mine vnworthie ſupplication, or haue done good whether it bee vnto my bodie with temporal benefits, or to my

soule with profitable instructions, or be linked vnto me either in kinred, friendship, or good wil.

Furthermore, both for all Christians which are aliue, I praie thee, stand thou at their elbowe to assist them; and for such also as are deade, and euerlastinglie doe rest from their labours [y], I yeeld thee immortall praise. [y] Reu. 14, 13

Finallie, this one thing more, grant me O Lord, I do earnestlie beseech thee, who art Alpha & Omega [z], that when the vttermost daie, and ende of my life shal come, thou wilt be a mercifull iudge to me against that malicious accuser [a] the deuill; and that thou wilt continuallie protect me against the snares of the olde serpent [b]; and finallie conduct me into the societie of Angels, and of al saints in thy holie paradise, who art blessed nowe, and euermore, Amen. [z] Reu. 1, 8 [a] Reu. 12, 10 [b] Reu. 12, 2

Chap. 40.

A deuout praier in memorie of the paſſion of Chriſt.

O Lorde Ieſu Chriſt, my redemption [a], my mercie, and my ſaluation [b], I doe praiſe thee, & yeeld thee thanks although farre vnanſwereable, I confeſs, to thy benefits, although not zealous enough, although verie leane from the deſired fatnes of thy ſweete affection: yet ſuch as it hath, not as I know it oweth, and as it is able, my ſoule paieth vnto thee.

[a] 2 Cor. 1.14

[b] Mat. 1.21

O thou hope of mine hart, and ſtrength of my ſoule, let thy deuine power fulfill, what my luke warme weakenes indeuoreth to bring to paſſe: O my life, and thou end of my thought.

And though I haue not hitherto deſerued ſo greatlie to loue,

as I am b
to loue e
O ligh
holdeſt r
ing is no
is thy gif
thing tha
If it be
enſpire,
I would
which th
Giue
loue thee
Praiſe an
let not th
nly thou
be vnfruit
Perfor
gun, and
of thy go
vndeſeru
made me
Conuer
ſecuritie i
thy name

as I am bound, yet my desire is to loue euen as I ought to do.

O light of mine eies [c], thou beholdest mine heart, for my sighing is not hid from thee [d], and it is thy gifte [e], if I doe minde anie thing that good is. [c] Iohn. 1. 9 [d] Psal. 38. 6 [e] Cor. 4. 7 Iames. 1. 17

If it be good which thou doest enspire, yea, because it is good ỹ I woulde loue thee, graunt that which through thee I would.

Giue me grace so greatly to loue thee, as thou commandest. Praise and thankes I do offer, O let not thy gift, which voluntarily thou hast imparted vpon me, be vnfruitfull to me.

Performe what thou hast begun, and giue the thing which of thy goodnes preuenting me, vndeseruing the same, thou hast made me to desire.

Conuert O gratious God my securitie into the burning loue of thy name,

For merciſull Father, hitherto tendeth this my praier, this remembrance and meditation of thy benefites is, to the end that thy loue may be inflamed within my breſt.

Thy goodnes O Lord hath created me [f], thy mercie hath cleanſed me [g], and thy patience wallowing in other filthineſſe of ſinnes after my purification of baptiſme, hitherto hath tolerated, nouriſhed, and looked for my conuerſion [h].

[f] Gen. 1. 26
[g] 1 Co. 6. 11
[h] 2 Pet. 3. 8

O good Lord, thou lookeſt for mine amendement, and that I maie repent, and leade an vpright life, my ſoule doeth looke for the inſpiration of thy grace.

[i] pſal. 7. 1
[k] pſ. 119. 73.
[l] Wiſ. 11. 20

O my God [i], my Creatour [k], forbearer [l], and my nouriſher, after thee doe I thirſt, after thee doe I long, after thee doe I ſigh and couet.

And as a tender Orphane be-

reſt

reſt of the preſence of his louing Father, weeping and lamenting inceſſantlie, dooth embrace his ſweete countenance with all his hart, ſo I, not as I ſhould, but as I am able, am mindefull of thy paſsion, of thy blowes, [m] of thy woundes, how thou wart killed for my ſake [n], how buried [o], and laide in the graue, finallie, how glorioufllie thou dideſt ariſe and triumphantlie aſcend into heauen [p].

[m] Matt. 27 verſe 27
[n] Gala. 3. 13
[o] Luk. 23. 53
[p] Actes 1. 9

Theſe things I doe hold by an vndoubted faith, I hope for the onely comfort of thy returne [q], and from mine hart I deſire the glorious contemplation of thy countenance.

[q] Mat. 16. 27

Woe is me, that I cannot ſee the Lord of Angels, who was humbled vnto ỹ condition of men [r], ỹhee might exalt men vnto the dignitie of Angels, when God offended, woulde ſuffer death,

[r] Phil. 2. 8

that ſinful man might enioy life.

What ſhal I ſay? what ſhall I do? whither may I go? where ſhall I ſeeke? or when ſhal I find him? of whom ſhal I aske? who will tell my beloued how I languiſh for loue?

The ioy of mine hart decaieth, my laughter is turned into mourning, my fleſh faileth and mine
[r] Pſa. 73 26 hart alſo[r]. God is the ſtrength of my hart, & my portion for euer.
[s] Pſal. 77. 2 My ſoule refuſeth comfort[s] of anie beſides thee O my ſweetenes. For whom haue I in heauen
[t] Pſa. 73. 25 but thee[t]? & I haue deſired none in the earth but only thee.

Thee I would, thee I long for, thee doe I ſeeke, to thee hath mine hart ſaid, I haue ſought after thy face, O Lorde I require turne not thy face fro me, ô moſt
[u] Wiſ. 1. 3 mercifull louer of mankinde[u]; the poore committeth himſelfe to thee, thou art the helper of

the

the fatherles [y]. [y] Psal. 10. 14.

O mine assured aduocat [z], haue [z] 1 Ioh. 2. 2.
mercy on me a forsaken orphan, I am become a fatherles childe, my soule is like a widow.

Looke vpon the teares of my misery and widowhood which I offer to thee, vntill thou returne: Oh my Lord, now, oh shew thy selfe to mee, and I shall be comforted. Let me behold thee, and I shal attain ỹ end of my desire. Reueale thy glorie, and my ioye shall be perfect.

My soule thirsteth for thee [a], my flesh longeth greatly after thee. [a] Psal. 63. 1.

My soule thirsteth for God [b], euen for the liuing Well, when shall I come and appeare before the presence of god? O my comforter, whom I so look for, when wilt thou come? [b] Psal. 42. 2.

Oh that I might see thy ioye, that I so desire! Oh that I were satisfied with the presence of the glorie

[c] Pſal, 17, 15 glorie [c], for which I do hunger!
Oh that once I were ſatisfied
[d] Pſal, 36, 8 with the fatnes of thine houſe [d],
whereunto I doe ſighe, and had
drunk out of ỹ riuer of thy plea-
ſures, which ſo much I thirſt for!

In the meane while, O Lord,
let teares be my meate daie and
[e] Pſal, 41, 3 night [e], vntill it be ſaid vnto me,
Behold thy God, vntill my ſoule
do heare, Behold thy ſpouſe.

In the mean while, I ſay, feed
mee with ſighings, refreſh mee
with my ſorrowes.

Happily my redeemer will
come full ſoone, becauſe he is
[f] Heb, 10, 37 good, and will not linger [f], for
that he is mercifull: to him
be glory now and for
[g] Reu, 5, 13 euermore [g],
Amen.

The end of S. Auguſtine
his praiers.

FINIS.

¶The Psalter which S. *Augustine composed for the* vse of his Mother; Englished for a most general commoditie.

O LORD God almighty, and king of eternall glorye, whoe dooest acknowledge him to bee a blessed man [a] that abhorreth the waie of sinners, and doeth meditate in thy Lawe day and night. [a] Psal. 1. 3. 2

Teach thou mee, a wretched sinner, faithfullie to serue thee [b] with feare and trembling of the heart. [b] Psal. 2. 3. 11

And seeing with all humility of heart, I do cal vnto thee with my

[c] Psal. 3, 4 my voice, heare me [c], haue mercie vpon me, & so harken vnto
[d] Psal. 4. 1 my praier [d], that neither thou
for thy part rebuke mee in thy
[e] psal. 6, 1 wrath [e], nor that olde enemie to
mankinde, lying in wait for his
part to deuoure my soule like a
[f] Psal. 7, 3 Lion [f], & teare it in pieces while
there is none to helpe.

But Lord, whose Name is ex-
[g] psal. 8, 1 cellent in all the worlde [g], turne
[h] Psal. 9. 3 thou mine enemie backe [h], that
hee fall againe, and perish at thy
presence.

[i] psa. 10. 8 Let him not intrapt my soule [i]
with his fierie snares; and suffer
[k] psa. 11, 6 not brimstone [k], & stormy tem-
pests to torment me.

But for the oppression of the
[l] psal. 12. 5 needie [l], and for the sighings of
the poore, now thou doest arise,
[m] psal. 13. 3 behold and heare me [m], ô Lord
my God, because thou art the
[n] psal. 14. 6 counsell and trust of the poore [n].

Make mee to walke vpright-

lie,

lie [o], and to worke righteousnes that thy fauourable kindnes may bee the portion of mine inheritance [p].

[o] psal. 15.2

[p] psal. 16.5

Keepe me as the apple of thy eie [q]; hide mee vnder the shadowe of thy winges, because thou art my [r] strength, my rock, and my refuge.

[q] psal. 17.8

[r] psal. 18.1

Cleanse me fro my secret faults [s] and keepe thy seruant from presumptuous sinnes.

[s] psal. 19.12

Send me helpe from thy Sanctuarie [t]; and giue me my harts desire [u].

[t] psal. 20.2

[u] psal. 21.2

Saue me from the Lyons mouth [x], and leade me in the pathes of righteousnesse [y], that I maie ascend into thy mountaine [z], and stand in thine holie place, hauing innocent hands, and a pure hart.

[x] psal. 22. 22.

[y] psal. 23.3

[z] psal. 24.3

Remember not the sinnes of my youth [a], nor my rebellions.

[a] psal. 25.7

Gather not my soule with the sinners

[b] psal. 26,9 [c] psal. 27,12

sinners [b]; neither giue me vnto the lust of mine aduersaries [c].

[d] Psal. 28.2. [e] psa. 26.2 [f] psal. 30.10

But so fauorably harken thou vnto the voice of my petitions [d] that calling vpon the glorie of thine holie Name [e], thou doe heare me [f], and haue mercie vpon me.

[g] Psal 31.1 [h] Psal. 32.5

And so trusting in thee, let me neuer be confounded [g], but forgiue the punishmente of my sinne [h].

[i] psa. 33.22 [k] psa. 34.4 [l] p[s]a. 35.3

Let thy mercy, O Lord, be vpon me [i], as I trust in thee: and deliuering me out of all my feare [k], say vnto my soule [l], I am thy saluation.

[m] psa. 36.7 [n] psa. 37.4 [o] psal. 38.22 [p] psa. 39.4

And because I trust vnder the shadowe of thy winges [m], giue me mine harts desire [n]; and haste thee to helpe me [o], O my Lord, my saluation.

Lord, let me know mine end [p], and the measure of my daies, what it is; let me knowe howe

long

long I haue to liue.

Incline vnto me [q], and heare my cry. Bring me out of the lake of miserie, out of the mirie claie, and set my feete vpon the rocke and order my goings.

[q] psal. 40. 1

Deliuer mee in the time of trouble [r], that I may go into thy glorious house [s], for thou art the God of my strength [t].

[r] psal. 41. 1
[s] psal. 42. 4
[t] psal. 43. 1

Let not my steps go out of thy pathes [u], that I may loue righteousnesse, and hate iniquitie [x].

[u] psal. 44. 18
[x] psal. 45. 7

Be thou mine hope & strength [y], for thou art a great king ouer all the earth [z].

[y] psal. 46. 1
[z] psal. 47. 2

Thou which art a God for euer [a], deliuer my soule out of the power of Hel [b], for it hath receiued me.

[a] psal. 48. 14
[b] psal. 49. 15

And when thou shalt appeare to iudge vs [c], haue mercie vpon me [d] according to the multitude of thy mercies, & take not thine holy spirit fro me.

[c] psal. 50. 1
[d] psal. 51. 1

O moſt gratious God, in that houre hide thy face fro my ſins, and put awaie all mine iniquities.

Create in me a cleane hart, O God, renue a right ſpirit within me. That I may appeare like a greene Oliue tree, in the houſe of my God [c], and there with Iacob reioice [f], and euerlaftinglie be glad with Iſraell.

[c] pſal. 52.8
[f] pſal. 53.6

Saue me, O God, by thy name [g], and by thy power iudge me.

[g] pſal. 54.1

Hide not thy ſelfe fro my ſupplication [h], but be merciſull vnto me [i].

[h] pſal. 55.1
[i] pſal. 56.1

Send thou from heauen [k], and ſaue mee from the reproofe of them that would ſwallowe mee vp.

[k] pſal. 57.3

Breake their teeth, O God, in their mouthes [l], break the iawes of the young Lions O Lord.

[l] pſal. 58.6

Thou art my defence, and my merciſull God [m],

[m] pſal. 59.17

Helpe

Helpe mee with thy righte hand [n], and vnder the couering of thy winges let me be protected [o] when thou art to render to euerie manne according to his workes [p].

While my soule thirsteth for thee [q], hide me from the conspiracie of the wicked [r].

Sith all flesh shall come vnto thee [s], put not backe thy mercie from me [t].

Neither take from mee thine holy spirit, but cause thy face to shine vpon me [u].

Send me a good passage, ô our God which sauest vs [x], that the deepe swallow me not vp [y], nor the pitte shut her mouth vppon me.

Be thou mine helper, and my deliuerer [z]; O Lorde, make no tarrying.

Sith in thee, O Lord, I doe trust let mee neuer be confounded [a], when

[n] psal.60.5
[o] psal.61.4
[p] psal.62.12
[q] psal.63.1
[r] psal.64.2
[s] psal.65.2
[t] psa.66.20
[u] psal.67.1
[x] psa.68.20
[y] Psal.69.15
[z] Psal.70.5
[a] psal.71.1

when thou ſhalt iudge thy peo-
[b] pſal,73,3 ple [b].

Loe, they which withdrawe themſelues from thee, ſhall pe-
[c] pſal,73,27 riſh [c], oh let not mee oppreſſed
[d] pſal,74,21 returne aſhamed [d].

Becauſe thou art a righteous
[e] pſal,75,7 iudge [e], thou makeſt lowe, and thou exalteſt, and whoe ſhall ſtand in thy ſight when thou art
[f] pſal,76,7 angrie [f]?

Thou art the God that doeſt
[g] pſal,77,14 wonders [g].

As thou nouriſhedſt thy people with bread in the wildernes
[h] pſal,78,20 [h], & didſt not turne them from their luſt: ſo let thy grace refreſh me an hungry ſoule, make haſt, and let thy tender mercies preuent me [i].

[i] pſal,79,8
[k] pſal,80,5 And thou my defender, giue mee the breade of teares [k], and the bitternes of a troubled mind in the time of tribulation; and grant withall, that from the ho-

nie

me out of the rocke [l], I may tast the sweetnesse of inward consolation. [l] psal. 81.16

O God, who iudgest between the innocent and the sinners [m], who alone art the most high over all the earth [n], haue mercie vpon mee, and giue grace and glorie [o], whoe hast ordained a laive. [m] psal. 8.2 [n] psal. 83.18 [o] psal. 84.11

Forgiue the iniquitie [p] of my hart, couer al my sinnes, & saue thou thy seruant, that trusteth in thee [q]. [p] psal. 85.2 [q] psal. 86.2

O God who laiest the foundations of thy Church vppon the holy mountaines [r], incline thine eare vnto my crie [s]. [r] psal. 87.1 [s] psal. 88.2

Let thine hand therefore establish me [t], and turne me not vnto destruction [u], but deliuer me from the snare of the hunter [x], from the pestilence, and from the plague that destroyeth at noone daie: that being planted [t] psal 89.21 [u] psal. 90.3 [x] psal. 91.3

in

y Psal. 91.13 in thine house y, I maie flourish like a Palme-tree, and grow like a Cedar in Libanon, bringing out fruite euen in mine old age. Be thou my refuge, O my God, the rocke of mine hope z, for thou Lord, art a great God, and a great king aboue all gods a.

z Psal. 94.22

a psal. 95.3

VVhen thou wilte iudge the world with righteousnesse, and thy people in truth b, I shall enioye light with the righteous c, and ioye with the vpright in hart.

b psal. 96.13

c Psal. 97.11

Let thy right hand d, & thine holie arme preserue me.

d Psal 98.1

Thou which sittest vpon the Cherubins e, make me to come before thy presence with ioyfulnes f, that I may walke in the rightnes of mine hart in the middest of mine house g.

e psal. 99.1

f psa. 100.2

g psal. 111.2

Let a froward hart depart from mee; but cause mine eies to be turned vnto thy faithfull, that I

may

may ſit with them walking in a perfect way, when through thy iudgement thou ſhalt cut off all the workers of wickednes from thy citie.

O Lord heare my praier [h] and let my crie come vnto thee. [h] pſal. 102.2

Hide not thy face from me, in the time of trouble incline thine eares vnto me.

Pardon al my ſinnes [i], and redeeme my ſoule from deſtruction. [i] pſal. 103.3

Satisfie my longing with good things, thou which looke ſt vpon the earth, and it trembleth [k], and brought ſt forth thy people with ioie, and thy choſen with gladneſſe [l]. [k] pſal. 104.32 [l] pſa. 105.43

Make me to keepe iudgment, and to worke righteouſnes at all times [m]. [m] pſa. 106.3

Bring me out of darkenes, and out of the ſhadowe of death [n], that with a prepared hart I may [n] pſa. 107.14

ſing

o psal. 108.1 sing and giue praise o.

Saue me, ô Lord, according to
p psa. 109.26 thy mercie p, that in the glorie
q psal. 110.1 of saintes q, in the assembly and
r psal. 111.1 congregation of the iust r, my
righteousnesse may endure for e-
uer; and mine horne be exalted
s psal. 112.9 with glorie s, that while thou rai-
sest the needie out of the dust,
and liftest vppe the poore out of
t psal. 113.7 the dung t, I may blesse thee, O
Lord, from henceforth, and for
u psal. 115.18 euer u, then shall I walke before
the Lorde in the lande of the li-
x psal. 116.9 uing x.

Breake thou my bondes, and
confirme thy mercie towardes
y psal. 117.2 me y. When I call vpon thee in
z psal. 118.5 my trouble, O Lord heare me z,
and set me at large.

Teach me O Lord, the waye of
a psal. 119.33 thy statutes a, that I may liue &
keepe it vnto the end.

Giue me vnderstanding both
to search thy Lawe, and to ob-
serue

serue it also with myne whole hart.

Ihaue gone astray like a lost sheepe, O seeke thy seruant, & deliuer my soule[b].

[b] psa.118, 2

Preserue my going out, and my comming in[c], that my feet may stand in the courts of Ierusalem[d].

[c] Psa.121, 8

[d] Psa.122, 2

I lift vp mine eies vnto thee, that dwellest in the heauens[e].

[e] Psa.123, 1

Deliuer my soule out of the snare of the fowlers[f], least I put forth mine hands vnto wickednesse.

[f] psa.124, 7

[g] Psal.125, 3

Fil my mouth with laughter, and my tongue with ioie[h]; replenish my longing with good things, & blesse me out of Zion[i] that I may see the wealth of Ierusalem, hauing escaped the cords of wickednes[k].

[h] psal.126. 2

[i] psal.128, 5

[k] psal.129, 4

Let thine eares attend vnto the voice of my praiers[l] O Lord.

[l] psal 130. 2

Let not mine heart be hautie,

[m] Psal.130,1 nor mine eies lofty [m]; but giue me grace to thinke humbly, vntill I finde a place for the Lorde, an habitation for the mightie

[n] Ps.132,5 God of Iacob [n].

There the Lord hath appointed the blessing, and life for e-

[o] Psa 133,3 uer [o]. There wil I lift vp mine handes to the Sanctuarie, and

[p] Psal.134.2 praise thee [p], who iudgest thy

[q] Psa.135.14 people [q], & art pacified toward thy seruants.

[r] Psal.136,1 O God of Gods [r], and Lorde

[s] Psal.137,1 of Lords, nowe weeping [s], and worshipping towarde thine ho-

[t] Psal.138,2 lie temple [t], trie mee, and know

[u] Psa.139,23 mee [u], marke and consider my pathes, and lead me in thy way for euer.

Deliuer me, O Lord, from the euill man [x], & preserue me from

[x] psa.140,1 the cruel man.

Let my praier bee directed in

[y] Psal.141,2 thy sight as incense [y].

Bring my soule out of prison that

that I may praise thy name[z]. [z] Psal.142.7

Heare my praier, O Lorde in thy righteousnesse[a]: and enter not into iudgment with thy seruant. [a] Psal.143.1

Heare me speedilie O Lorde, least my spirit faile me; for thou God art my refuge, and my deliuerer[b]. [b] Psal.144.1

And forsomuch as thou art great, and most worthie to be praised[c], and thy greatnesse is incomprehensible; raise vp the crooked[d], loose the shackled, and giue sight to the blinde, thou which doest build vp Ierusalem[e]. [c] Psal.145.5 [d] psal.146.8 [e] Psal.147.1

And when thou hast made the bars of thy gates strong, let me be coupled to thy children within.

As the Angels, and al the powers in the kingdome of heauen do praise thee[f], there let me triumphing gloriously in the con- [f] Psal.148.1

grega-

g pſal. 149. 1
h pſa. 150. 5

gregation of the ſaintes g, with the ſounding Cymballes h of my lippes, praiſe and magnifie thy Name, the which is holie, and glorious, and raigneth now and euerlaſtinglie, Amen.

Luke 2. verſe 14.
Glorie to God on high.

FINIS.

A Summary of the Meditations and praiers comprehended in this booke, according to the titles of the Chapters.

A Praier vnto almighty GOD for grace to lead a newe life according to Gods holy word, pag. 1

2 An accusation of mans vnworthines, and a commendation of gods infinite mercy, pag. 6

3 A complaint of a sinner, whose praier God heareth not in respect of his disobedience. 11

4 How god ỹ righteous iudge should be feared. 15

5 A praier vnto God the father, through his sonne Iesus Christ. 20

6 A praier vnto God the father, for mercy in respect of the bitter paines of his sonne. 24

7 A praier wherein man confesseth, how he was the cause why Christ suffered. 28

8 A praier vnto God the father, shewing how the passiō of Christ was for the reconciliation of man, 35

9 Vnto the holy spirit a godly praier, pag. 42

10 A deuout praier of an humble seruant of God. 46

11 A

11 A praier vnto the blessed trinitie, pag. 47
12 A confession of Gods almightines and maiestie
13 A zealous praier wherin is declared howe God the Father hath saued mankind, and how the word became flesh, with a praier for remission of sins, 51
14 A thanksgiuing of a faithful mind vnto God, for sending his deere & only son to saue mankind, 55
15 Of the incomprehensible good will of God toward mankind. 59
16 A thankesgiuing vnto God for his mercie extended towarde man, in the incarnation of his Sonne Iesus Christ. 64
17 Another thankesgiuing for the benefit of our redemption, 69
18 A most godly praier vnto our Sauiour Christ, 74
19 A longing after the ioies in heauen, 80
20 A bewailing of the miseries of this life. 83
21 Of the felicitie of that life which God hath prepared for such as loue him. 85
22 Of the happines of the good soule hence departing. 90
23 A praier vnto Iesus Christ, that he would

would vouchsafe in troubles to help vs, pag. 93
24 A desire of the soule after the supernal Ierusalem. 96
25 A Psalme concerning the glorie of paradice. 103
26 The praise which the soule continually doth ascribe vnto God, thorough the contemplation of his supernal blessednes. 106
27 What it is to hold, and to behold God in part, and howe wee are to conceiue of God. 111
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29 Of the vnitie of persons, and pluralitie in God. 121
30 A zealous praier vnto the blessed Trinitie. 129
31 How that God is the true, and the soueraigne life. 134
32 A fourme of thankesgiuing vnto God. 136
33 A complaint that man is not mooued in heart through contemplation, when as the Angels, who see God, tremble thereat. 145
34 A praier verie forcible to mooue the minde vnto religion, and the loue of God. 149
35 A deuout praier for grace, to praise and to thanke the Lorde duelie for his

his benefits, 162
36 A verie effectual praier to the stir ring vp of the mind vnto godlines being zealously vttered, 174
37 A praier in the time of troble. 190
38 A very godly praier vnto the son pag. 192
39 A godlie praier vnto the Trinity, meet oftentimes to be repeated, pag. 204
40 A deuout praier vpon the recordation of the passiō of Christ. 212

Afterward followeth S. Augustine his Psalter.

FINIS.

A Table expreſſing the ſundry kindes of Meditations in this booke.

This booke conteineth ſpecial { 1 Confeſſions. 2 Thankeſgiuings. 3 Praiers. } And therefore

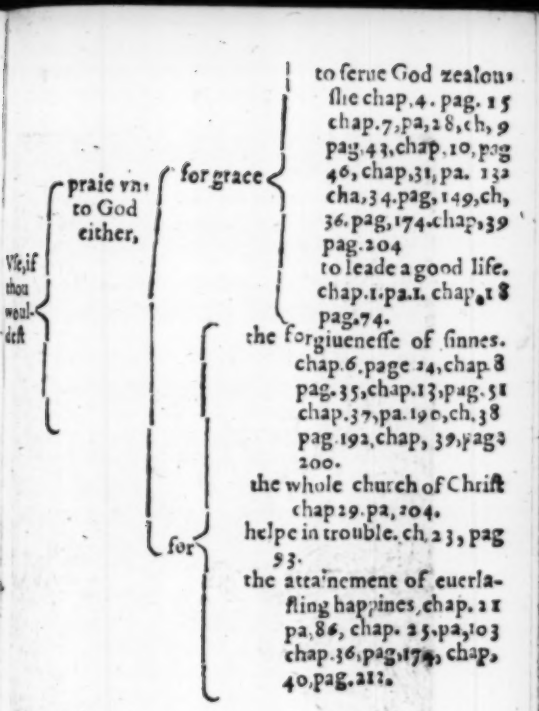
Vſe, if thou woul deſt

1 Confeſſe, & acknowledge either
- the omnipotencie, wiſdome, & goodnes of God, chap, 12, pag, 48, ch, 28 pag 114, ch, 31, pag, 132.
- A ſacred Trinitie, ch, 11, pag, 47, ch. 29, pag, 123, ch, 30, pag, 129.
- the bleſſednesse of the life to come chap 21, pag. 86, ch. 22, pag. 90, cha 24, pag 96. ch. 32, pag, 141.
- the wretchednes of this life, chap, 19 pag 83.
- the miſerie of man before Chriſt ſuffered, chap, 7, pag, 28.
- the mercy of God in ſauing mankind ch, 8, pag, 153, ch, 15, pag, 59.

2 giue God hartie thanks
- for al his benefits in general, cha. 26, pag, 106, ch, 27, pag, 112, ch, 32, pag, 136.
- for thy ſaluation thorough Ieſus Chriſt, ch, 14, p. 55, ch 16, pa, 64 ch, 17, pag, 69

3 Pray vnto God, either for grace
- to praie aright, cha, 5 pag, 20, ch, 33, p 145
- vnfainedlie to repent ch. 35, 162.
- to knowe the diuine myſterye of our redemption, c. 16, p. 64
- to thanke God daly for the benefit of thy ſaluation, ch, 17, p, 65

Vſe, if thou woul deſt



Vse, if thou wouldest
- praie vnto God either,
  - for grace
    - to serue God zealouslie chap. 4. pag. 15 chap. 7, pa, 28, ch, 9 pag. 43, chap. 10, pag 46, chap, 31, pa. 132 cha, 34. pag, 149, ch, 36. pag, 174. chap, 39 pag. 204
    - to leade a good life. chap. 1. pa. 1. chap. 18 pag. 74.
  - for
    - the forgiuenesse of sinnes. chap. 6. page 24, chap. 8 pag. 35, chap. 13, pag. 51 chap. 37, pa. 190, ch. 38 pag. 192, chap, 39, pag 200.
    - the whole church of Christ chap 29. pa, 204.
    - helpe in trouble. ch. 23, pag 93.
    - the attainement of euerlasting happines, chap. 21 pa, 86, chap. 25. pa, 103 chap. 36, pag, 174, chap, 40, pag. 212.

1600.

AT LONDON,
Printed by Peter Short, dwelling on Bredſtreet hill at the ſigne of the Starre.

Cum priui legio.

S. AVGVSTINES MANVEL,

Conteining ſpeciall, *and picked meditations*, and godly praiers.

Drawne out of the word of God, and writings of the holie Fa*thers, for the exerciſe of* the ſoule.

Corrected, tranſlated, and adorned, *by*

THOMAS ROGERS.

1 Theſ. 5, 17
Pray Continually.

Imprinted at London by Peter Short, dwelling on Bred-ſtreet hil, at the ſigne of the Star.

Cum Priuilegio.

1600.

L. 3. 117 (2)

A

A Preface vnto the Reader.

THis Manuell so liked mee, and the wel accepting of other bookes which I haue published to the same purpose, so pricked me forwarde, that I thought it requisite to set forth the same in such order as I haue done.

The rather I tooke this in hande before anie other in the workes of Saint Augustine, because this commonlie hath beene annexed in our English tong vnto those of Sainte Augustine, which alreadie I haue translated, and therefore that, as hitherto they haue been ioined together, so hencefoorth they may be, if it so like the owners, I thought good to doe this afore any other. Againe, who so will duly compare this with the other, especiallie with S. Augustines prayers, shal find this to bee euen an abstract in a manner of the rest, containing speciall and placed meditations in fewe wordes

which in other bookes bee more at large. Finallie had this booke neyther been ioyned, nor yet had such affinitie with the other of saint Augustine alreadie in Englishe: yet so singularlie diuine are the prayers comprised in the same, that welll could not publish anie other, before this were finished.

1 This booke why called a Manuel.

I doe call this booke, as also the author doth, a Manuel, because my wish is, that Christians would vse, and haue it in their handes, not onlie when they are at home in their chambers, and studies priuatelie, but also when they are abroade in the fieldes, gardens, and elsewhere idlelie: and that not to dandle, and to handle onelie, but diligentlie and zelouslie, as the part of Christians is, to read the same for their spiritual exercise.

2 Author of this booke who.

Touching the Authour who hee was, I dare not directlie set downe. For in some copies I find that Saint Augustine made the same, in others it is flatly denied.

Therefore, although it bee intituled S. Augustines Manuell: yet is it in none other sense applyed vnto him, than are diuers Psalmes in

in the Pſalter, entituled Dauid his Pſalmes, which happilie Dauid neuer ſawe, much leſſe indighted Notwithſtanding, were Saint Auguſtine the Authour of the ſame, or were hee not, it skilleth not greatlie. For the matter it containeth is verie ſpirituall, godlie, and neceſſarie: and wiſe men eyther doe not reſpect the authour, or not the authour ſo much as the matter; nor ſo much who writeth, as what is ſet downe.

The Argument of this Booke is doubtleſſe verie good, either holie Meditations, or prayers: the one whereof, which is a meditation (as Bernard noteth [a]) teacheth vs what is wanting, the other, to wit praier, obtaineth that which wee want; Praier bringeth vs vnto the ende of our iourney, Meditation ſheweth the waie; to conclude, by meditation we confeſſe the dãgers hanging ouer our heades, and by prayer wee eſcape them, thorough the grace of our Lorde Ieſus Chriſt. Of theſe this whole bodie doth conſiſt.

3 *The argument of this booke.*

[a] *D. Bernar. die S. Andreæ ſerm. 1*

The occaſion of making this treatiſe was this. The author conſi-

4 *The occaſion why this booke was made.*

ſidering the frailtie of all menne in generall, and eſpeciallie his owne weakeneſſe in particular, and ſeeking ſome proppe to ſtaie himſelfe from falling, founde none ſo ſure a ſtaie againſt the engines of Satan and his limmes, as continuall meditation and praier. And therefore out of the meditations and prayers of the Fathers (for ſo he ſaith) hee gathered this booke, as a pretious Iewell alwaie to bee caried aboute him, both to keepe him from ſecuritie, and to inflame the zeale of godlines within him when he waxed colde.

5 Method of this booke. The methode (for that is another circumſtance to bee noted in anie booke) is verie exquiſite: for neuer did Goldſmith more cunninglie diſpoſe, eyther pretious ſtones in a Iewell, or linkes in a goulden chaine, than are bothe Meditations in this Manuell, and the ſentences in eache Meditation, and each phraze well nigh in euery ſentence.

6 vſe of this booke. Laſt of all, howe neceſſarie this, and ſuche like bookes are for thys preſent time, hee will confeſſe that calleth into remembraunce the great

great and generall corruption of al mankinde, and weigheth by what sleightes and subtleties both the Diuell seeketh to deuoure, the flesh to entangle, and the worlde to drawe vs headlong vnto perdition: which to auoide, wee haue none other remedie, besides earnest, godlie, and continuall prayer. This made bothe our Sauiour to commaunde vs to *Watch and Praie* [b]; and S. Paule to bid vs, *Praie continually* [c]; and Cyrill to breake into these wordes [d], *Be thou idle neither in the daie time, nor in the night: and when sleepe is gone from thine eyes, euen then let thy mind be occupied in praier*, Hetherto agreeth that of Hierom [e], *When you go abroade pray, when you returne home, pray, before meat, pray, and before you go to rest, pray.* The reason Augustine doth yeeld. *For praier is as a sacrifice vnto God, so a scourge vnto Satan* [f]. Vse therefore that which God delighteth in, but neuer doe that which liketh satan, that is, neglect not praier.

[b] mar. 12. 33

[c] 1 The. 5. 17

[d] *Cyril præfat. Catech.*

[e] *Hierom in Epist.*

[f] *August. in serm.*

One chapter you shall find in this booke, lesse then is in the Latyne copie, and yet more by twoe, than hitherto haue been in English. The

addition, I doubt not, will like you, but the omission of a Chapter some perhaps will mislike, which notwithstanding was done neither of negligence vnwittinglie, nor heddilie of presumption, but with good aduisement, that thy zeale might not bee cooled by the reading thereof. For it containeth strange, that I say not erroneous doctrine, as that *Vnicuique propria voluntas est causa suæ damnationis vel saluationis*; that, *Bona voluntas Deum ad nos deducit, & nos in eum dirigit*; that, *Per bonam voluntatem deum deligamus, deum eligimus, ad deum currimus, ad deum peruenimus, & eum possidemus, &c.* which sentences being contrarie vnto the truth, and sauoring of a superstitious time were better quite omitted, than trāslated to the infecting of some, or offence of any.

& Manuell cap. 25.

Againe, another Chapter there is, though not cleane left out, yet applied from an ill, vnto a good purpose, as the eleuenth chapter, where that which was spoken either of the sacrifice of the altar, is applied vnto our Sacrament of thankesgiuing, or of the reall and carnall presence of Christ, vnto his spirituall being at the

Manuell. c. 11

the Communion. And theſe are the things corrected in this booke.

To conclude, whatſoeuer is done either in trãſlating, correcting, quoting, or publiſhing this booke, is all done for thy edification, and to prouoke thee vnto this godlie exerciſe of prayer. For a better meanes thou haſt not to keepe thy ſelfe in ỹ feare of God than it is. Therfore ỹ more zealous, godlie, and learned bookes to this purpoſe are publiſhed, the more thou haſt to praiſe God, and be thankful.

The 15. of Iulie, Anno. 1581.

Yours in Chriſt,

Tho. Rogers.

The Authors Preface.

FOrsomuch as we are placed amõg manifold snares our desire of Heauenlye things soon waxeth cold and therfore we do stand continuallye in neede of helpe, that so often as we slip aside, wee may beeing wakened out of security, run backe vnto our God, who is the true, and the soueraigne happines.

In

In consideration wher-of, not of rash presumption, but thorough the great loue I beare vnto my God, I haue taken in hand this treatise for the aduancement of his glorie, to the ende I might alwayes haue about me a short abridgement of such thinges as concerne my God, collected out of the moste piked sentences of the holy fathers, that so often as I waxe colde, I might beenflamed againe with

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an hot burning desire of him, thorough the fire which the reading thereof should minister.

Now, O my God, whom I doe seeke, whom I doe loue, and whome both with hearte, and with mouth, and with al my strength, I both glorifie and worship, assist me.

Truelie my minde consecrated to thy seruice, inflamed with thy loue, coueting, sighing, desiring onelie to see thee, hath none other delight, but

to talke of thee, to heare of thee, to wright of thee to conferre of thee, to meditate oftentimes of thy fame, and glorious eſtate, that thy ſweete remembraunce may bee ſome refreſhing for my ſoule amidſt the raging ſtormes of this wretched world.

Vnto thee therefore do I cal moſt earneſtlie, vnto thee doe I crie aloude from the bottome of my hart.

And when I call vnto

thee

thee, I call vnto thee in my ſelfe: for vnleſſe thou wert within me, I ſhould not be at all; and were I not in thee, thou ſhouldſt not be within me.

Thou art in mee, becauſe thou remayneſt in my memorie, through it I haue knowne thee, and therin I find thee, when I do remember thee, and take delight both in thee and of thee, of whom, thorough whome, and in whom are al things.

A godlie Booke, conteining *speciall, and picked meditations, and prayers.*

Chap. 1.

Of the wonderful essence or being which God *hath.*

O Lorde, thou fillest heauen and earth [a], bearing vp things [b], and yet not burthened; filling all things [c], and yet not included: alwaies working [d], and yet euer quiet; gathering & yet lacking naught [e], seeking [f], and yet wanting naught.

Thou loucst entirelie [g], yet thou burgest not; thou arte ielous [h],

[a] Hebru. 1
[c] Eccl. 23, 28
[d] Ioh. 5, 17
[e] Psal. 50, 8.
[f] Luke. 5, 4
[g] Wis. 11, 25
[h] Exo. 20, 5

lous, and yet ſecure.

Thou repenteſt[i], and art not greeued; thou art angry[k], but neuer impatient.

Thou changeſt thy wordes[l], but not thy counſell[m]; Thou receaueſt what thou findeſte, and yet neuer diddeſt looſe the ſame.

Thou art neuer needie[n] and yet glad when thou gayneſte; at no time couetous, and yet exacteſt vſury.

Thou art bountifull, to whom thou oweſt naught; and manie are bountifull, to binde thee vnto them; Yet who hath oughte which is not thine[o]?

Thou paieſt debts[p], owing naught; thou forgiueſt debtes[q]; and yet forgoeſt naught.

Thou art euery where[r] & euerie where all whole.

Thou maieſt be vnderſtood,

i Iere 18,4
k Pſal. 79,5
l Wiſ. 7,27
m Mala. 3,6
n Pſal. 30, 8
o 1 Cor. 7,4
p 1 Pet. 2,24
q Mat. 18,23
r Ioh. 22,8

but not seene [f], & art no where absent [t], yet farre thou art from the cogitations of the wicked [u].

[f] Iohn. 1,18
[t] Ecc. 2,18
[u] Pro. 15,26

Yet art thou not absent there where thou art farre off; For where thou art not to shew fauour, thou art to execute vengeance;

Thou art euerie where present [x], and yet maist hardly be found:

[x] Ecc. 23,28

Thou standest still when wee followe thee; yet can wee not lay hold vpon thee:

Thou possessest all things [y], fillest all things [z]; enuironest all things [a]; ouerpassest all things [b]; and beareſt vppe al things [c].

[y] Psal. 50,8
[z] Ier. 23,24
[a] Jer. 32,18
[b] Psal. 13,97
[c] Heb. 1,3

Thou teachest the heartes of the faithfull [d], without noise of words:

[d] Isa. 54,13

Thou art neither stroughted out by place [e]; nor changed

[e] Ecc. 36,18

[f] Pſa.10, 24 ged by time[f], nor haue acceſſe and receſſe.

Thou dwelleſt in the lighte [g] 1 Ti.6,16 that none canne attaine vnto⁹, whome neuer man ſawe, neyther can ſee:

Abiding quiet in thy ſelfe, thou goeſt euerie where about the whole world.

For thou canſt not bee cutte, and deuided, becauſe thou tru- [h] Deut.6,4 lie art one[h]; nor yet be brought into parts: but being whole, thou poſſeſſeſt, filleſt, lighteneſt, and enioieſt the whole.

Chap.2.

Of God his vnſpeakeable knowledge.

WEre ỹ whole world repleniſhed with Bookes: yet coulde not thine vnſpeakeable knoweledge bee vttered forth

forth. For, becauſe thou art indeed vnutterable, thou canſt by no meanes be either written, or concluded.

Thou arte the fountaine of heauenlie light; and the Sun of eternal brightnes.

Thou art great without quantitie, and therefore vnmeaſurable [a], and good without qualitie, and therefore indeede and ſoueraignlie good [b]; yea to ſaie the trueth, there is none good, but thou alone [c]: whoſe will is aworke, and whoſe will is habilitie:

Who, euen becauſe it was thy pleaſure, diddeſt make all things, which thou haſt created of nothing [d].

Who poſſeſſeſt all the creatures [e] without anie lacke; and gouerneſte them [f], without paine, and ruleſt them [g] without wearineſſe; for there is nothing

[a] Iob.25,8
[b] Iam.1,17
[c] Mat.10,18
[d] Gene,1,1
[e] Pſal.58,8
[f] Ioh.5,17
[g] Mat.11,25

thing, either of thinges on high or of thinges belowe, that can diſturbe the order of thy gouernment:

Who art in all places without any place, and containeſt all thinges without incloſure, & art preſent euerie where [h] without ſeate or motion:

[h] Hiere. 23. 24

Who neither art the authour of ſin [i], which thing onelie thou canſt not doe [k], who canſt doe all thinges [l]; neither haſt thou beene ſorie for ought thou haſt done:

[i] Ecc. 15. 20
[k] Pſal. 11. 5
[l] Exod. 6. 3

Of whoſe goodnes we were created [m], of whoſe iuſtice we are puniſhed [n], of whoſe mercie we are ſaued [o].

[m] Ge. 11, 26
[n] Dani. 9, 14
[o] Gal. 3, 13

Whoſe almightineſſe doeth gouerne, rule, and fill all thinges [p], which it hath created:

[p] Ier. 23, 24

Neyther in ſaying, thou filleſt all thinges, meane we that they containe thee, but howe they

they rather bee contayned of thee, neither by partes fillest thou all thinges, nor yet may it be thought, that euerie thing according to the greatnesse of the quantity it hath, receaueth thee, that is, the greatest thing more, and the smallest thing lesse, thou rather beeing in all thinges, or more truly all things in thee[q]. [q] Act.17, 28

Whose omnipotencie inclo-seth all thinges, whose power none may escape[r]. [r] Psal.13, 9

For whosoeuer hath not thy fauor, can by no meanes auoide thy displeasure[s]. [s] Reu.6, 15

Chap.3.
The desire of that soule which hath a feeling of God.

FOR thee then I doe call into my soule, ô most gratious GOD, which thou

thou prepareſt to receiue thee through the deſire which thou enſpireſt into the ſame.

Oh enter thereinto, I beſeech thee, ioine it to thy ſelfe, that both thou mayeſt poſſeſſe that which thou haſt not onelie made[a], but alſo renewed[b]; and I may enioy thee as a ſeale vpon mine hart.

a Gen 1,25
Coloſ. 3,10
b Rom. 5,15

Mercifull God, I beſeech thee, forſake him not which calleth vpon thee now: for before euer I coulde call vppon thee, thou diddeſt not call me onelie [c], but alſo ſeeke meed, to the ende that I thy ſeruaunt might ſeeke thee, & through ſeeking find thee, and being found, loue thee.

c Ro 8,30
d Luk 15.4

I haue ſought, and I haue found thee O Lorde, grant that I may loue thee.

Increaſe my deſire, and grant my requeſt; for though thou giue

giue me all thinges which thou haſt made, yet vnleſſe thou giue thy ſelfe withall, I thy ſeruaunt ſhal neuer be ſatisfied.

Wherefore beſtowe thy ſelfe vpon me, ô my God, beſtow thy ſelfe vpon me.

Lo, I do loue thee; and if too little I loue thee, my deſire is to loue yet more entirelie.

I loue thee I ſay, I long for thee, I am much delighted to thinke vpon thee.

Beholde, while fro my heart I do ſigh, & cal into my remembrance thine vnſpeakeable kindnes, the burthen of my fleſh the leſſe greeueth; troubleſome cogitations the leſſe inuade, the waight of mortalitie, & miſeries do not ſo loade me as they were wont; al things are huſh, euerie thing is quiet.

Mine hart burneth, my mind is iocund, my memorie freſh, mine

mine vnderſtandinge cleere, and all my ſpirit inflamed thorough the deſire of thy ſight, perceaueth howe it is rauiſhed with the loue of thinges vnſeene.

Let the ſame my Spirit take
e Iſa.40,31 the winges as the Eagles[e], let it flee, and not bee wearie, let it flee, and neuer fainte, vntil it come vnto the place whereas
f Pſal.26,8 thine honour dwelleth [f], euen vnto the throne of grace, there at the table, where the ſupernall Citizens doe repaſt, to be fedde from thine eyes in green paſture
g Pſal.23,2 by the ſtill water. Be thou our
h Reu.7,15 ioy[h], our hope[i], our ſaluation[k]
i 1.Tim.1,1 and reelemption[l].
k Hoſ.13,9
l Iſa.44.4 Thou which hereafter wilte be our reward, be thou our comfort.

Let my ſoule euermore ſeeke thee, and graunt that neuer it may ceaſe to ſeeke, Amen.

Chap.

Chap. 4.

The miserable estate of that soule which neither loueth *our Lord and Sauiour Christ*, nor seeketh after him.

WOe to the wretched soule which neither seeketh, nor loueth Christ: such a soule abideth both dry and miserable. Hee looseth his life time, that loueth not thee, ô God. And he that would liue, but not to serue thee, is doubtles nothing, and so to be accounted.

Hee which refuseth to liue to thee, is already dead: and he that sauoreth not of heauenly wisedome is a very foole[a]. [a] 1 cor. 1, 7

O most gratious God, into thine hand I do commend, render and yeeld my selfe, through whome I both am[b], liue[c], and haue vnderstanding[d]. [b] Gen. 1, 26 [c] Act. 17, 26 [d] Iam. 1, 17

In thee do I repose mine whole trust, confidence and hope, thorough whom I shall rise againe[e] vnto life[f], and rest.

[e] Ioh. 11, 25
[f] Ioh, 14. 6

Thee doe I long for, thee doe I loue, thee doe I worship, with whome I shall euerlastinglie abide, raigne, and be blessed[g].

[g] Reu. 21, 4

The soule which neither seeketh nor loueth thee, is a friende of the world[h], the slaue of sinne subiect to all maner wickednes; neuer quiet, at no time secure.

[h] Mat 6, 24

Therefore mercifull Sauior, as for my minde let it attende on thee; my pilgrimage let it bee toward thee, and mine heart let it euen burne with the loue of thee.

Let my soule rest on thee, my God, let it I saie, deepelie meditate of thee, let it sing out thy praises with ioie; and let this be my comfort in this mine exile.

Let the shadow of thy wings bee

bee a refuge for my ſoule from the parching heate of worldelie cogitations. Let mine heart, a verie great ſea, ſwelling with waues truſt in thee.

Thou which aboundeſt with all good dainties, and art a moſt lyberall beſtower of ſupernal ſatietie, O God, giue thou food to the wearied, gather the diſperſed, deliuer the captiuated, amend the parted.

Loe, he ſtandeth at the doore & knocketh: I therfore [i]euen by the bowels of thy mercy, whereby thou the daie ſpring from on high hath viſited vs: beſeech thee command the doore to be opened to him which knocketh, that boldly hee may enter into thee, and reſt in thee, and bee refreſhed of thee, the heauenly bread. For thou art the bread [k], and the wel of life [l], thou art the light of euerlaſting cleerenes [m], to con-

[i] Luk. 1, 78

[k] Ioh. 6, 35

[l] Ioh. 4, 13

[m] Reu 21, 23

clude thou art all things, whereof the righteous do liue, which loue thee.

Chap. 5.

A verie Christian desire of the soule after God.

O God, thou who art both the light of the harts[a] that see thee; and the life of the soules[b] that loue thee; and the strength of the mindes that seeke thee, giue me grace euermore to cleaue vnto thine holie loue.

[a] Iohn, 1, 9

[b] Iohn 4, 13

O come, I praie thee, into mine hart, and make me drunke with the riuers of thy pleasures[c].

[c] Psal. 36, 8

It shameth, and it irketh me at the very hart euen to suffer those thinges which are doone in this wretched world.

The very sight of worldy vanities

nities is a griefe vnto me; and to heare of these transitorie things it doth trouble me much.

Helpe mee O Lord my God, and cause mine heart to reioyce in thee: come thou vnto me, that I may behold thee.

I am penned in this house of my soule, vntil thou come thereinto, and make it wider. It is ruinous, O prepare the same.

Many things, I acknowledge and know are in it, which may offende thine eies; but alas who can make it cleane; or vnto whom else beside thee should I crie for helpe?

Clense me O Lorde, from my secret faultes [d], keepe thy seruaunt also from presumptuous sinnes.

[d] Psa 19. 12 13

Grant me grace, ô sweet christ, ô good Iesu, giue me grace, I beseech thee, for thy loue & desire sake to laie off the heauie bur-

den of carnal deſires, and earthlie luſt[e].

[e] 1 Ioh. 2, 15

Let the ſoule ouer the fleſhe; let reaſon ouer the ſoule; let thy grace ouer reaſon beare ſwaie; and make mee both in bodie and ſoule euermore to obey thy will[f].

[f] Mat. 6, 10

Grant that both mine hart, & my tongue, and all my ſtrength may extol thy goodnes.

Enlarge mine vnderſtanding, and lift vp the eies of mine hart, that my ſpirit with ſwift cogitation may attaine vnto thee the euerlaſting wiſedomes, abiding aboue al things.

[g] Heb. 1, 1

Looſe me, I beſeech thee, from the fetters wherewithal I am faſt bounde, that leauing all theſe worldlie thinges, I may haſten vnto thee, cleaue to thee alone, and thinke onely vpon thee.

Chap.

Chap. 6.

The happines of that ſoule which is deliuered out of the earthlie priſon of the bodie.

HAppie is the ſoule, which looſed from the earthly priſon[a], ſoareth without let vnto heauen, which face to face beholdeth thee[b], the moſt gratious Lorde, which is touched with no feare of death at al[c] but triumpheth vvith an incorruptible crowne of perpetuall glorie!

[a] Phi. 1,23

[b] 1 co 13,12 Reu. 22,4

[c] Reu. 7,15

O quiet and ſecure is ſuch a ſoule; and feareth nowe neither enemie nor death[d].

[d] Reu. 21,4

Shee enioyeth thee her good Lord, whome long ſhe ſought, and alway loued.

Nowe ioyned to the ſinging quire, ſhee ſoundeth out without ceſing vnto the praiſe of thy

glory, ô Chriſt, hir king, ô ſweet Ieſu, moſt melodious Pſalmes ſhe ſingeth of aie laſting ioyfulnes.

For ſhee is ſatisfied with thy fatneſſe [c], thou dooeſt giue her drink out of the riuer of thy pleaſures.

[c] Pſal. 36, 8

Happy is the felowſhip of ſupernal Citizens, and glorious is the ſolemnitie of ſuch as returne vnto thee from the painfull toile of this pilgrimage [f], vnto the wonderful beautie, vnto the ſurpaſſing glorie, vnto the excellencie of all comlineſſe, where continuallie thy Citizens, O Lorde, beholde thy faces. There nothing is heard to trouble the mind [h].

[f] Heb. 11, 13

[g] Reu. 22, 4

[h] Reu. 21, 4

What mirth [i]! what melody! what ſinging! what Pſalmes be there ſung without ceaſing?

[i] Reuel. 5, 8

There the pleaſant Organes doe ſounde out moſt heauenlie hymnes;

hymnes, the bleſſed Angelles moſt ſweetly doo ſing; & ſonges of rare excellencie are vttered out by the ſupernall Citizens, vnto the prayſe and glorie of thy Name.

There is neither gall nor anie bitterneſſe in that bleſſed regi- k Reu. 21, 4
on[k]. For there is no wicked per- l Re. 21, 27
ſon[l], nor any wickednes at all.

There is neither enemy to impugne, or anie inticemente to offend.

There is no lacke[m], no ſhame m 1 Co. 2, 9
no contention, no vpbraiding, no blaming, no feare, no vnquietneſſe, no puniſhment, doubtfulneſſe, violence, diſcorde there is none.

But ſingular peace, and perfect loue, and laſting triumphes and praiſing of God, and ſecure quietnes, which neuer ſhal haue ende, and continuall ioie in the holy ſpirit there is.

Oh how happie ſhould I bee did I heare thoſe moſt comfortable ſongs of thy Citizens, and the ſugred verſes vttering ſooth with due reuerence the praiſes of thy ſacred Trinity.

But moſt ſingularlie bleſſed ſhoulde I bee, might I alſo with them ſing to my Lorde Ieſu Chriſt one of the pleaſant ſongs of Zion[n].

[n] Pſa.137.3

Chap.7.

The bleſſed ioie of the heauenlie Paradiſe.

O Liuelie life! O euerlaſting life, and euerlaſtinglye bleſſed! whereas ioie is and no ſorrowe[a], reſt is and no labour, honour is and no feare; wealth is and no loſſe; health is and no ſicknes, abundance and no want, life and no death; immortalitie and no corruption;

[a] Reu.7.16 Reue.21.4

happi-

happines, & no misery at all is!

Whereas al good things are in perfect loue; where sight is face vnto face[b], where perfect knowledge is in al men[c], & al thinges are knowne; whereas Gods soueraigne goodnes is perceiued; and the lighte enlightening is glorified of the saints;

[b] Ren. 22, 4
[c] 1 Cor. 13, 12

Where the present maiestie of God is beholden, and the mind of the beholders is filled continuallie with this meat of life;

They see continuallie, and yet they desire to see; they desire without griefe, and without loathing they be satisfied.

Where the true sonne of righteousnes[d], with the wonderfull shew of his beautifull beames, doth refresh al beholders, & so inlighteneth all the Citizens of the celestial Countrie, that they doe giue light, to wit, a light inlightened through God, a light

[d] Re. 20, 23

shi-

ſhining more clearly, than doth either the ſunne at any time, or the ſtars.

They do cleaue vnto the immortal Godheade, and thereby they become immortal, and vncorruptible, according to the promiſe of our Lorde and Sauiour [c], Father, I will that they which thou haſt giuen mee, bee with me euen where I am, that they may behold my glory, that they all may bee one, as thou, O Father art in mee, and I in thee, euen that they alſo may bee one in vs.

[c] Ioh.17, 24

Chap. 81.

The glorious condition of the kingdome of heauen.

THe kingdom of heauen, is a moſt happy kingdome, a kingdome both immortal [a], and euerlaſting [b].

[a] Reu 21,4
[b] Dan,7, 27

There

There no times ſucceed by ages, neither night followeth after day [c].

[c] Reu.21,4

There the valiant ſoldior after battels fought, is adorned abundantlie with vnſpeakeable rewardes [d]; and crowned honourablie with an euerlaſting crowne.

[d] 2.Tim.4,7

Oh that Chriſt of his diuine goodnes, hauing eaſed me of the heauie loade of my ſinnes, oh that he would bid me, euen the baſeſt of all his ſeruants, to laie off the burden of this fleſhe [e], that I might to my comforte [f], paſſe ouer vnto the euerlaſting ioyes of the citie, bee admitted into the fellowſhip of the ſaints aboues; attende vpon the Maieſtie of the creator, with the bleſſed ſpirites; beholde the countenance of GOD [h], bee neuer touched anie more with feare of death [i]; but reioyce ſecurelie for

[e] Phi.1.23
[f] Reu.7,16
[g] Reue.5,11
[h] 1.co.13,12
[i] Reu.21,4

k 1 cor. 15, 55 for the immortalitie attained[k], and ioyned to him which know-

l Eccl. 25, 19 eth all thinges[l], might forgoe

m 2 Cor. 13 13 all blinde ignorance[m], and neyther make accoumpte of earthlie thinges: nor vouchsafe either to beholde, or to remember this vale of teares anie more, where as the labourſome life[n], the corruptible life[o], the life repleniſhed with all manner bitternes, is[p], ſuch a life as is the Ladie of euils, the handmaid of diuels.

n Iob. 7, 1
o pſ. 102, 11
p Iob. 14, 1

The which both humors puffe vp, and ſorrowes plucke down, heate withereth, and il ayres infect, which both much eating maketh purſie, & much faſting maketh leane.

Which by mirth is looſed, & by ſadnes conſumed; by care is ſhortened, and by ſecuritie dulled; by riches made proude, and by pouertie ouerthrowne: by youth exalted, & by age bowed

which

Which is both by sickneſſe broken, and by sadneſſe depreſſed; which both the diuel intrappeth by his snares, and the world deceiueth by flatterie, & the fleſh deſtroieth by filthy pleaſure.

Whereby the ſoule is made blinde, and the whole man diſtempered.

And after theſe ſo many, and ſo great euils, ſucceedeth raging death, which bringeth vaine delightes vnto ſuch an ende, that when they are once gone, they are as quite forgotten, as if they had neuer bin at al!

Chap. 9.

How God after much troble doth comfort the penſiue ſoule.

BVt what prayſes, or what thankes may we tender[a] vnto thy goodnes, O GOD, who

[a] Pſa. 116, 12

who ceaſſeth not for all this by thy gratious viſitation, to comfort vs amids ſo great wretchednes of our mortalitie.

While I dread much to die; while I conſider the multitude of my ſinnes; while I doe feare thy heauie iudgement; while I call into minde the houre of death; and am agaſt at the horrible paines of hell; while I wot not howe preciſelie, and howe ſtrictlie thou wilt weighe my deedes, and I am vtterlie ignorant howe I ſhall ende my life; and ponder many other thinges in mine heart, loe, of thy woonted goodneſſe, O Lord my God thou art preſent to comfort me, wretch, repleniſhed with much ſorrowe, and from theſe piteous complaintes and cryengs, thou carrieſt my penſiue and troubled vnderſtandinge ouer ſteepe hilles, vnto the beddes of

ſweet

sweet spices, and makest mee to rest in greene pastures [b], by the riuers of sweete waters, where thou preparest a table diuerslie furnished against my comming to refresh me my wearied spirites, and to comforte my sorrowfull hart, and so refreshed with those dainties, I forget at the length my manifold miseries, and exalted ouer the earth, I do rest my selfe in thee which art the true peace [c].

[b] Psal. 23, 2

[c] Phil. 4, 7

Chap. 10.

A praier for grace to loue God.

O Lord my God, I do loue thee; and more and more I desire to loue thee.

Giue me grace, O Lorde my God [a], who art fairer then the childrē of men [b], giue me grace not onlie to desire thee, but also

[a] Psalm. 7, 1

[b] Psal. 45, 2

to

to loue thee both as I would, & as I am bound.

c Iob.11,8 Thou art vnmeasurable[c], and therefore to bee loued without measure, especially of vs whom

d Ioh.3,16 e 1 Pet.2,22 thou hast so loued[d], so saued[e], for whose sakes thou hast done such and so great things.

O loue, which burnest alway and neuer goest out, O sweete Christ, O good Iesu, O my God,

f 1 Ioh.4,8 who art loue it selfe[f], sette mee wholy on fire with thy fire, with the loue of thee, with thy sweetnesse, with hearty affection toward thee, with a desire of thee, with godlie chatitie, with godlie ioy and reioicing; with godlie kindnes and sweetnes, with godlie delectation and concupiscence, the which is holy and good, and chast and pure, that being thoroughlie replenished with the sweetnesse of thy loue, and altogether purged from the

grosse

grosse vapors of earthly cogitations by the fire of diuine charitie, I may loue thee, most sweet, and most louely Lord, with al, mine hearte, with all my soule, with al my strength, and withal my minde[g], and that with much sorrowe of heart, and plentifull teares of the eyes, with much feare and trembling[h], hauing thee in such wise both in mine hart, and in my mouth, that no strange loues may finde roome within me.

[g] Deut. 6, 5

[h] Phi. 2, 12

Chap. 11.

A praier for grace both due to thanke God for our redemption, and worthelie to approch vnto the holy Table.

O Christ my Sauiour who art of al the fairest[a], thorough the shedding of thy precious bloud, wherewithal we be re-

[a] Psal. 45, 2

[b] 1 Pet. 1, 18 redeemed[b]; I humblie beseech thee, giue mee grace vnfainedlie to repent, and hartily to bewaile my sins, especially at such times when I offer prayers vnto thee, when I sing foorth thy prayses; when I cal into mind the mysterie of our redemption[c], a manifest argument of thy mercie to man wardes; when I am at the holie Table, though vnworthie to approch thereunto, desiring to participate of that wonderful, and heauenly, and reuerend Sacrament, which thou O Lord my God the vnspotted Priest[d], didst institute and command to bee receiued[e] in remembrance of thy loue, to wit of thy death[f], and passion for our saluation, & for the strengthening of our daily weakenesse.

[c] 1 Tim. 3, 16

[d] Heb. 2, 26

[e] Lu. 22, 19

[f] 1 Cor. 11. 26

Let my minde at such mysteries bee confirmed with the sweetnes of thy spirituall pre-

sence;

sence; let it beholde thee with the eyes of faith, and reioyce in thy sight.

O sweet Christ, O good Iesu, who art both the fire burning alwaies, and the loue enflamed euermore; the euerlasting and neuer wasting light [g], and the bread of life [h], feeding vs, and yet neuer diminished, and eaten of daily, and yet continually abiding whole;

Shine thou vpon mee, and set me on fire, inlighten and sanctifie mee; purge thy vessell from the dregs of malice, fill mee of thy grace and keep me full, that I may eat the meate of thy flesh vnto the saluation of my soule, that feeding vpon thee, I maie liue of thee, and through thee, I may attaine vnto thee, and rest in thee, Amen.

[g] Reu. 21, 23
[h] Ioh. 6, 35 48

Chap.

Chap. 12.

A zealous prayer for grace to meditate deepely vpon the goodnes of God.

O Sweet loue, & louelie sweetenesse, let my stomach digest thee, and with the nectar of thy loue be all my bowels filled; and let mine hart vtter forth good matter[a].

[a] psal. 45, 1

O my God, who art charitie it selfe[b], the delectable honie, the snowie milke, and the foode of the strong, make me to grow vp in thee, that thou with a soud palate mayst be tasted of me.

[b] 1 Ioh. 4, 8

Thou art my life[c], whereby I do liue[d]; the hope whereunto I trust[e]; and the glory, which I desire to attaine[f].

[c] Ioh. 14, 6
[d] Act. 17, 1, 1
[e] 1 Tim. 1, 1
[f] colo. 3, 3

Guide thou mine heart, rule thou my minde, direct mine vnderstãding, erect my loue, cheer vp

p my ſoule, and quench thou
he thirſt of my ſpirit, which lon-
gith after thee, with thine hea-
nlie riuers.

Let the tumultuous cogitati-
ns of the fleſh, hold their peace
beſeech thee; let earthlie, and
worldlie phantaſies be ſtill; let
ll dreames, and vaine reuelati-
ns, let euery toung, euery ſign,
nd what elſe ſoeuer dooth va-
ish away, be ſilent.

Yea let mine owne ſoule alſo
ee dumme too; and ouerpaſſe
r ſelfe, not by thinking on it
elfe, but vppon thee my God:
ecauſe thou art indeed al mine
ope and confidence s. s 1 Tim. 1. 1

For in thee our moſt gratious
nd kind & mercifull Lord, and
God Ieſus Chriſt, ech of vs hath
portion both of blood & fleſh h h Eph. 5. 30
Therfore where a peece of my
elfe doth raign, there I beleeue
doe raigne; where my bloud

hath

hath dominion, there I trust I haue dominion; where my flesh is glorified, there I knowe I am glorious.

And although I am yet a sinner, yet I doubt no whit of this participation of grace; although my sinnes do hinder me, yet my substance doeth require it: and although mine owne offences doe exclude me, yet the communion of nature doeth not repell me.

Chap. 13.

A thanksgiuing vnto God for the incarnation of his deere sonne to saue man.

FOr the Lord is not so vnkind, that he cause hate his owne flesh [a], his own members, his own bowels.

[a] Eph. 5. 29

Sure lie I might vtterlie despaire, in respect of mine outra-

gious

gious offences, and infinite sins which I both haue committed, and daily doe commit both in hart, word, and deede, and by all meanes whereby the frailetie of man may transgresse, had not thy word, O my God, bin made flesh[b] and dwelled among vs. [b] Ioh. 1, 14

But now I dare not despayre because he hauing showen him selfe obedient to thee vnto the death, euen the deathe of the crosse[c], hath taken awaie[d] the handewriting of our sinnes, and fastening it vppon the Crosse, hath crucified both sinne and death. [c] philip. 2, 8 [d] Colo. 2, 14

In him therefore who sitteth at thy right hande, and maketh request also for vs[e], I take heart againe. [e] Rom 8, 34

Through mine hope[f], in whom we are quickened[g], and raised, and sit together in the heauenlie places, I desire to come vnto [f] Tim. 1, 1 [g] Ephe. 2, 5

thee.

[h] Reue.19,1 To thee bee praise[h], to thee glorie, to thee honour, to thee thanks, Amen.

Chap.14.

The more God is thought vpon, the more louely he seemeth.

[a] Ioh.3,16
[b] 1 Pet.1,18
[c] Ephe.2,5
[d] Rom.8,30

Most gratious Lorde who hast so loued[a] and saued vs[b], so quickened[c], and glorified vs[d], O most gratious Lord, howe sweet is thy remembrance! The more I thinke on thee, the sweeter thou seemest, and the more amiable in mine eyes!

Therefore thy good things do much delight mee; and vncessantlie doe I couet, with a pure [e] Mat.5,8 sight of the heart[e], and with the sweet affection of godlie loue, as farre forth as I am able in the place

place of my pilgrimage, and so long as I carrie these fraile members about me to desire, and to thinke vpon thy wonderful loue and beautie.

For I am wounded with the dart of thy loue; I doe burne exceedinglie with desire of thee; I couet long to bee with thee [f], to behold thee is al my desire. [f Phi.1.23]

And therefore I will stand vpon my gard, and with watchfull eyes I will sing with the spirit [g], and I will sing with the vnderstanding also, and with all my strength too. [g 1 Co.14.15]

I will praise thee my maker [h], and renewer, I wil pierce ỹ heauens with mine heart, and in desire I will be with thee, so as my bodie onelie shal be in this miserable world, but in thought, and minde, and in desire [i] I wil be where thou art; and where thou my riche [k], and incomparable, [h Iob.10,8] [i Colos.3,1] [k Mat.13,44]

and much deſired treaſure art,
[l] Mat.6,21 there ſhal mine hart be alſo[l].

But loe, O moſt gratious and mercifull God, mine heart is not able to conſider the glorie of thine infinite goodnes and mercie. For thine honour, thy beautie, thy ſtrength, thy glorie, magnificence, Maieſtie, and loue, exceede all ſenſe [m] of mans vnderſtanding; euen as the curteſie of thine eternall loue, wherby thou giueſt to ſuch the adoptiõ
[m] phil.4,7
[n] Rom.8,15 of ſonnes [n], and ioyneſt them to thy ſelfe, whome thou haſt crea-
[o] Gen.1,26 ted [o], is ineſtimable.

Chap.15.

How the trobles in this world are nothing anſwerable to the ioies in heauen,

O My ſoule, were we euerie daye to endure torments; and to ſuffer the paines of

of hel a long ſpace, if we would behold Chriſt in his glorie, and be ioined to his ſaintes; were it not meete that wee ſuffered all kinde of aduerſitie [a], to attaine vnto the participation of ſuche felicitie, and of ſo great glorie!

[a] Ro. 8, 18

Let the diuels then lie in wait and prepare their tentations; let faſtinges breake the bodie; let hard apparell bring downe the fleſh, let labours greeue, watchings drie vppe, let this man crie out vppon me, let him or them diſquiet mee, let colde benum, the conſcience murmur, heate parch me.

Let mine heade ake, my breſt burne, my ſtomach ſwell, my countenance become pale, let euerie part of me be weakened.

Let my life waſte in heauines [b] and my yeares with mourning.

[b] Pſal. 31, 10

Let rottenneſſe enter into my

bones[c], and let mee tremble in my ſelfe, ſo I may reſt in the day of trouble, and aſcende vp vnto the ſaints of God.

[c] 1 cor. 2, 9

For how ſingular ſhall the glorie of the righteous bee[d]! howe great the ioye of all the ſaintes, when each of their faces ſhall ſhine as the Sunne[e]! when the Lord ſhall begin to ſort his people into ſundrie degrees in the kingdome of his father, and according to each mans deſertes and workes[f], as hee hath promiſed, render his rewards, euen ceſtiall for earthlie g, eternal for tranſitorie, and great thinges for very trifles!

[d] Heb. 3, 16
[e] Mat 13, 43
[f] Rom. 2, 6
[g] Mat. 25, 34

Doubtles there ſhall be ſtore of happines, when the Lord ſhal bring his ſaintes to the contemplation of his fathers glory[h], & make them to ſit together in heauenlie places[i], that God may be al in al.

[h] 1 cor. 15, 28
[i]

Chap.

Chap. 16.
Of the kingdome of heauen, and how it may be attained.

O Happy ioyfulnes, & ioiefull happines, to see the saints, to be with the saintes, to bee a sainte; to beholde God[a], and to enioie God from euerlasting to euerlasting. [a] 1 Co. 13. 12

Hereupon let vs earnestlie muse these thinges, let vs heartilie desire, the sooner to come to their happie state.

Askest thou how this may be doone; or by what merites or meanes? Listen O man. This matter consisteth in the power of the worker, for the kingdome of God suffereth violence[b], [b] Mat. 11. 12

The kingdome of Heauen O man asketh none other price, but thy selfe, it is worth so much

as thou art thy selfe. Giue thy selfe, and thou shalt haue that.

What art thou troubled about the price? Christ hath giuen him
c 1 Pet.18, selfe c, that hee might purchase thee a kingdome to God euen
d 1 Cor.15 24 the father d.
So giue thou thy selfe, that thou maist be his kingdome, and let not sinne raigne in thy mortall
e Rom.6.11 bodie e, but the spirit to the attainement of life.

Chap. 17.

What Paradise is: and the ioyes thereof.

NOw my soule return we vnto the celestiall Cittie, wherein we bee
a Reu.2,12 written a, and of which we be members.
b Eph.2,12 For as Citizens with the saints b, and of the housholde of God;
c Rom.8,17 and as the heires of God c, and heires

heires annexed with Christ, let vs cal into minde, as we are able, the happy ſtate of our citie.

Say wee therefore with the prophet, Glorious thinges are ſpoken of thee[d], O City of God; they which dwel in thee are like ſuch as ſing. It is faire in ſituation, euen the ioie of the whole earth[e].

[d] Pſal. 87, 3

[e] Pſal. 48, 2

There is neither age, nor the miſerie of age in thee; in thee there is no maimed, nor lame, nor crooked, nor deformed perſon; for al do meete togither vnto a perfect man[f], and vnto the meaſure of the age of the fulnes of Chriſt.

[f] Eph. 4. 13

Then what happier thing can there bee than this life, where neither pouertie is to be feared, nor ſickneſs[g] to weaken! where no hurt is done, and no man wil either be angry or enuious.

[g] Reu. 21, 4

Where there is no burning

concupiſcence; no deſire of meate; no ſuing for honour and preferment?

Where we ſhall be out of all feare of the Diuell, of his traps, and of damnation?

Where neither body nor ſoule ſhall die[h], and a ioyfull and im-
[h] Reu.21,4 mortall life is?

Where no euils at all, nor diſcord ſhall be; but all things well, al thinges at quiet: becauſe the hearts of all the ſaintes ſhal wiſh and wil one thing?

Where peace and mirthe doe poſſeſſe all; all things are as they ſhould be, and at a good ſtay?

Where continually light ſhall bee, not ſuch a light as we nowe enioie, but ſo much cleerer, as it is more bleſſed! For that Cittie as we read hath no neede of the Sun, neither the moone to ſhine
[i] Reu.21,23 in it[i], for the glorie of God ſhall inlighten it, and the lambe is the

light

light of it.

Where the saintes shall shine as the Starres for euer and euer[k] and they that turne manie vnto righteousnesse, as the brightnes of the firmament!

[k] Dani.12,3

So that no night shal be there[l] no darkenes there, no gathering together of cloudes there; no complayning there eyther of parching heate, or of nypping colde;

[l] Reu.21,25

But such a temperature of all things there shal be, as eie hath not seene[m], neither eare hath heard, nor at anie time hath come into the hart of anie man, they onelie excepted, who are founde woorthie to enioie that happines, whose names be written in the booke of life[n].

[m] 1 Cor.2,9

[n] Reu.22,27

Notwithstanding, a greater happines than all this is, to bee ioyned to the quiers of Angels and of Archangels, and of al the cele-

celeſtial powers; to beholde the Patriarches and the Prophets; to ſee the apoſtles of Chriſt, and all the Saintes, and our parentes alſo.

This is a great glorie: but the greateſt of al is, to beholde God himſelfe face to face[o]; to ſee the incomprehenſible light.

[o] 1 Co. 13, 12

The ſuperexcellent glory ſhal bee, when wee ſee God in himſelfe, and when we ſhal both ſee and enioy him in our ſelues too, of which ſight there ſhall bee none end.

Chap. 18.

That wee cannot pleaſe God but through loue.

THE ſoule, being goodlie through the image of God[a], and glorious thorough his likeneſſe, hath in it of God whereby it may bee warned alwaies

[a] Gene. 1, 26 Coloſ. 3. 10

waies either to ſtande with him or to returne vnto him, if ſhe be mooued with her affections, or defections rather.

And hath not only whence to take heart againe, through hope of pardon and mercie, but alſo whence boldelie to aſpire vnto the mariage of the word[b], and to enter into the couenant of fellowſhip with God, and to beare the pleaſant yoke of amitie with the king of Angels.

[b] Mat. 22, 2.

All this worketh loue, if the ſoule ſhew her ſelfe like to God in will, as ſhee is to him by nature, louing as ſhe is beloued[c].

[c] Iohn, 3, 16.

For of all the motions, ſenſes, and affections of the mind, loue onelie it is, whereby man may, though not fully ſatisfie the loue of God, yet anſwere in a ſort his good wil.

When loue once commeth, it draweth vnto it, and captiueth

all other affections. Loue ſufficeth of it ſelfe, pleaſeth of it ſelfe and for it ſelfe.

Loue is the merit, the reward, the cauſe, the fruit, the vſe. For by loue wee are conioyned to God[d].

[d] 1 Cor. 3, 1

Loue maketh one Spirite of two; Loue maketh to will, and to nil one thing. Loue maketh firſt to frame our maners; afterward to conſider things that are as though they were not, and thirdlie with a pure ſight of the harte[e], to behold heauenlie, and ſpiritual things.

[e] Mat. 5, 8

Through loue, firſt honeſt thinges are well handled in the world; ſecondlie, honeſt thinges of the world are deſpyſed[f], and laſt of al, the ſecrets of God are ſeene and beholden[g].

[f] Phil. 3. 8

[g] 1 Cor. 13. 13

Chap.

Chap. 19.

How God requireth some thing of vs like to him selfe.

GOD the Father is charitie[a], God the Sonne his louingneſſe, God the holy ghoſt is the loue of the Father, and of the Son. [a] 1 Ioh. 4. 8

This charitie, and this loue requireth a like thing in vs, euen loue againe, whereby wee may be linked and ioined to God, as it were by ſome alliance of kindred.

Loue is ignorant what dignitie meaneth, knoweth no reuerence.

Hee that loueth, approcheth boldlie vnto God, and ſpeaketh familiarly to him without feare and ſtopping.

He that loueth not, liueth not but

but he that loueth, looketh euermore vpon God whome hee loueth, whome he deſireth, vpon whom hee thinketh, in whome he delighteth, vppon whom hee feedeth, in whom he groweth.

A man ſo deuout, doeth euermore ſo ſing, and ſo reade, and ſo circumſpectlie, and warelie behaue himſelfe in all his actions, as if God were, as indeede he is[b], alwaie preſent before his eies.

[b] Eccl.23.19

Hee ſo praieth, as if hee were taken vp and preſented before the face of God in his maieſtical throne, whereas thouſand thouſands miniſter to him[c], and ten thouſand thouſandes ſtande before him.

[c] Dani.7.10

The ſoule which hee viſiteth with loue, awaketh him that ſleepeth; it moniſheth, and mollifieth the ſoule, and woundeth his heart,

It

It inlighteneth darke things; it vnlocketh thinges ſhut vp: it inflameth colde thinges, it mitigateth the froward, angrie, and impatient minde.

It chaſeth away vices; bridleth carnall affections; amendeth manners; reformeth & renueth the minde, & reſtraineth the light motions and actions of ſlippery youth.

All theſe things loue worketh when it is preſent; but when it is wanting, the ſoule beginneth to droop, euen as a boiling caudron dooeth when fire is taken from vnder the ſame.

Chap. 20.

Of the boldnes of the ſoule that loueth God.

LOue doubtleſſe is a great thing, by it the ſoule of her ſelfe, doth boldly approch vnto

vnto God, & cleaueth conſtantlie vnto him.

The ſoule that loueth, asketh queſtions of God familiarly and conſulteth with him in all matters.

She can think of nothing, and ſpeake of nothing beſide God, al other things ſhe loatheth, and contemneth[a].

[a] Mat. 6, 24

Whatſoeuer ſhe mindeth, & whatſoeuer ſhee ſpeaketh it ſauoreth of loue, and ſmelleth of loue, ſo wholie hath the loue of God won her vnto him.

He that would haue the knowledge of God let him loue.

In vaine doth he giue himſelfe either to reade, or to ſtudie, or to preach, or to pray, that loueth not[b].

[b] 1 Cor. 13, 2

The loue of God engendereth the loue of the ſoule, & maketh her to harken vnto it ſelfe.

God loueth, becauſe he would be

be loued againe. When he loueth, he would be loued, knowing that thorough loue they are blessed which loue him.

The louing soule renounceth al hir own affections, and wholie giueth her selfe to loue, that in rendering loue for loue, shee may answere the loue she hath found: and when she hath loued what she can, yet what is it vnto the euerlasting streame of that heauenly fountaine?

For loue and the louer, the soule and God, the Creator and the creature meete not alike together: yet if man with all his heart wholelie doth loue thee, ô GOD, there lacketh nothing where al is.

Let not the soule then feare which loueth, but let the soule shake and tremble that loueth not.

The louing soule is caried with desire,

deſire, and drawne with long-
ing, ſhee diſſembleth her deſerts
ſhutteth her eyes from the ma-
ieſtie of God; openeth them to
pleaſure, repoſing her truſt in
thy ſaluation, and confidentlie
reioicing therein.

Through loue the ſoule with-
draweth her ſelfe, and departeth
from the bodilie ſenſes, to the
ende that feeling God, ſhe may
haue no feeling of her ſelfe.

Which falleth out when the
minde allured by an vnſpeakea-
ble ſweeteneſſe of God ſtealeth
awaie from hir ſelfe, yea is rauiſ-
hed and ſlippeth away, the bet-
ter to enioy God at hir ful plea-
ſure. And this pleſure ſurpaſſeth
all pleaſure, where it is of conti-
nuance.

Of loue ſpringeth familiaritie,
of familiaritie boldnes, of bold-
nes taſte, of taſting hunger.

The ſoule which the loue of
God

God hath touched can thinke none other thing, and desire nothing else, but with often sighes saith, as the Hart braieth for the riuers of water[c]: so panteth my soule after thee, O God. [c] Psal. 42, 1

Chap. 21.

The singular loue of God to man ward.

THrough loue God himselfe came vnto menne[a], came into menne, was made man[b]. [a] Ioh. 3, 19 [b] Iohn. 1, 14

Through loue the inuisible God became like vnto his seruantes[c]. Through loue hee was wounded for our transgressions[d]. [c] Phil. 2, 7 [d] Esay, 53, 3 Mat. 20, 28

In those woundes of our Sauiour, sure and safe rest is for weaklinges and sinners. There I dwel without care, his bowels of mercie are laide open to my sighte through

through his wounds.

Whatſoeuer I lack of my ſelfe that I doe boldly take out of the bowelles of my Lorde; For his mercies abound, and there want none holes for them to iſſue out by.

Through the holes of the bodie, I beholde the ſecrets of the heart; I ſee the great myſterie of godlines[e], and the bowels of the mercie of our God[f], whereby the day ſpring from an high hath viſited vs, are open to mine eyes.

[e] 1 Tim. 3, 16
[f] Luk, 1, 71

The wounds of Ieſu Chriſt are full of mercie, full of clemencie, ful of ſweetnes, and loue.

They boared his handes and his feetes[g], and pierced his ſide with a ſpeare[h].

[g] Ie. 4. 63
[h] Ioh, 18, 34

By theſe holes I may taſte, how gratious the Lord is[i]; for doubtles the Lord is good and merciful[k], and of great kindnes to all which

[i] Pſal. 34. 8
[k] Pſal. 86, 5

which call vpon him in trueth [l], yea al yea which cal vpon him [m], but especiallie to such as loue him [n].

[l] Psal 145,8
[m] Esai.55,6
[n] Exo.20,9a

Great redemption is giuen vs through the woundes of our Saiour Christ [o], great goodnesse, much grace, and all vertues perfectlie.

[o] 1.Pet.1,18

Chap. 22.

The refuge of a Christian in the time of tentation.

WHen I am tempted with anie filthy cogitation, I runne forthwith vnto the woundes of Christ; when my flesh subdueth me, I rise againe through the recordation of my Lord his wounds: when the diuel layeth snares to entrap mee, I doe flie vnto the tender mercie of my Lorde, and hee leaueth me.

If

If burning lust doe inflame mee, it is quenched through the calling of the woundes of our Lorde[a], the Sonne of God[b] into mind.

[a] Col.1,2
[b] Mat.16.19 Luke 1,35

In all extremities I can finde none so good a remedie, as the woundes of Christ.

In them I sleep securelie, and reste without feare. Christ hath died for vs[c].

[c] Rom.5,6 1 cor.15.3

Nothing is so bitter vnto the death, but may by the death of my Lord be holpen.

His death is my merit; my refuge, saluation, life and resurrection[d]. The Lordes mercy is my merit.

[d] Ioh,11,25

I cannot lacke merits, so long as the Lorde of mercies is with mee. And if great is the Lordes mercie[e] (doubtlesse greate are my merites.

[e] Psal.86,5

The more able he is to saue, the lesse care do I take.

Chap.

Chap. 23.
Special medicines against sinne and despaire.

GReatlie haue I sinned O Lord, and my conscience accuseth mee of manifold offences, yet do I not despaire. For where sinne abounded [a] grace abounded much more. [a] Rom. 5 20

Hee that in consideration of his hainous wickednes doth despaire, denieth God to be a merciful God.

He greatly defaceth the glorie of God, which doubteth of his mercie, and as much as in him is, denieth God to haue loue [b], truth [c], & power in him [d] where in all mine hope consisteth (to wit in the loue of his adoption [e], in the truth of his promise [f], & in the power of his redemptions.) [g] Then let my foolish cogitati-

[b] Iohn 3.16 [c] Psal. 86.15 [d] Gen. 35.11 [e] Rom. 8.15 [f] Rom. 4.16 [g] 1 Pet. 1.18

on murmur as much as it will, saying who art thou; how great is that glorie, & by what merits hopest thou to obtain the same? And I wil boldly make this answere: I knowe whome I giue credite vnto, for of his tender loue he hath adopted me for his Sonne [h]; who is both of his promise true [i], and also mightie in performance, and hee may doe what he will [k].

h Gal. 4. 28
i Iohn. 3. 33
k Ecc. 46. 6
2 Cor. 1. 18

The multitude of my sinnes cannot dismay me, if the death of Christ come into my minde; for my sinnes are not able to ouermatch his mercy.

The nailes and the speare do crie out vnto mee, that I am reconciled to Christ, if I loue him hartilie.

Longinus with his spear hath opened to me the side of Christ [l], and I am gone in, & rest there quietly.

l Ioh. 19. 34

He

He that feareth, let him loue. For perfecte loue caſteth out feare[m]. [m] 1 Io. 4, 18

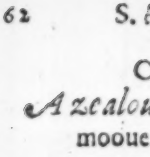
There is no ſuch remedie againſt the heate of luſte, as the death of my redeemer.

Hee ſtretched out his armes, vppon the croſſe and helde out his handes[n], to ſhew how hee is ready to imbrace the penitent ſinners. [n] Mat. 7, 53

Betweene thoſe armes of my Sauiour, I both wiſh to liue, and deſire to die. There will I ſing without care; I wil magnify thee O Lorde, for thou haſt exalted me [o], & haſt not made my foes to reioice ouer me. [o] pſal. 30, 1

Our Sauiour bowed his head[p], and gaue vp the ghoſt; euen to kiſſe his beloued. And ſo often do we kiſſe God, as we are pricked at the heart with the loue of him. [p] Ioh. 19, 3

Chap. 24.
A zealous meditation to mooue vnto the loue of God.



O MY Soule, thou which arte endued with the Image of GOD[a], redeemed with the bloud of Chriſt[b], betrothed through faith[c], endued with the Spirite[d], adorned with vertues, and counted with the Angels[e].

[a] Gen. 1, 26 Coloſ. 3, 10
[b] 1 Pet. 1, 18
[c] 2 Cor. 11, 2
[d] Roma. 8, 6
[e] Luk. 20, 36

Loue thou him who hath ſo loued thee; care thou for him, who hath a care of thee[f]; ſeeke thou him, who ſeeketh thee.

[f] 1 Pete. 5, 7

Loue thy louer, of whom thou art loued[g]; who in louing hath preuented thee[h], whoe is the cauſe of thy loue[i]. He is the merit, he the reward, hee the fruite, the vſe, and the end.

[g] 1 Ioh. 4, 7
[h] 1 Ioh. 4, 19
[i] Iame. 1, 17

Be thou careful with the careful,

ful, bee thou at leiſure with him that hath leyſure; cleane with the cleane; and holie with the holy.

As thou offereſt thy ſelfe in the preſence of God, ſo will hee appeare in thy ſight.

A good and merciful God, of great kindnes[k], requireth ſuch as are good and mercifull, and louing, and humble, and kind. [k] Pſal. 86. 1

Loue thou him who hath brought thee out of the horrible pit[l], out of the miery clay. [l] Pſal. 40. 2

Chooſe him for thy friend before all friendes, who when all thinges ſhall faile, wil keepe his faith[m]. [m] 1 Ioh. 1. 9.

In the day of thy burial when all thy friendes will depart from thee, hee wil not forſake thee[n]; but protect thee from the roaring of them that bee readie to deuoure[o], and conduct thee through an vnknowne countrie [n] Pſa. 37. 28 [o] Eccl. 51. 5

and bring thee vnto the ſtreetes of ſupernal Zion, & there place thee with the Angels before the face of his maieſtie [p], where thou ſhalt heare that angelicall muſicke, Holy, holy, holy [q].

[p] Reu. 22, 4
[q] Iſay 6, 3
[r] Reue. 5. 9
Reuel. 14, 3

There is the ſong of mirthe [r], the voyce of ioye and welfare, and thankeſgiuing, and prayſing, and Hallelujah for euer and euer.

There is perfect felicitie, excellent glorie, ſurpaſsing ioie, and al good things [s].

[s] 1 Cor. 2. 9

O my ſoule ſigh heartilie, and earneſtlie deſire to attaine vnto that ſupernall citie, whereof ſuch glorious things are ſpoken [t]: in which who ſo dwell are all euen like ſuch as triumph with ioy.

[t] Pſal. 87. 3

Through loue thou mayſt aſcende. To the louer nothing is hard, nothing vnpoſsible.

The ſoule that loueth doth oftentimes aſcende, and boldelie

runneth about the ſtreets of celeſtial Hieruſalem, viſiting the Patriarches and Prophets, ſaluting the Apoſtles, wondering at the armies of martyrs, and Confeſſors, and beholding the flocks of virgins,

Heauen & earth, and al thinges in them contained, do cal vpon me continually to loue my lord God.

Chap. 25.

Of true knowledge, what it is.

WHat is the knowledge of the trueth? It is firſt to know thy ſelfe, and that thou both ſtudie to be ſuch as thou oughteſt to be, and alſo amende that which is to bee reformed. Secondlie, it is to know and to loue thy maker; for this is al mans happines.

Consider therefore how vnspeakeable the loue of God is to manward. He created vs of nothing [b], and whatsoeuer wee haue, he gaue the same [c].

But forsomuch as wee loued the gift more then the giuer, the creature than the Creator [d], we fel into the snare of Satan, and became his bondslaues [e].

Neuertheles, God of his great loue, sent his owne sonne [f], to redeeme seruants [g], and sent also the holie Ghost, whereby hee made seruants his sons by adoption [h].

He gaue his sonne for a raunsome [i]; the Holie Ghoste for a pledge of his loue [k], and reserueth himselfe wholie for the inheritance of adoption [l].

And thus God, as hee is verie gracious and mercifull [m], of his good will and loue to mankindwarde, bestoweth not his goods

on

b Gene. 3, 6
c 1 Cor. 4, 7
d Genes. 3, 6
e Rom. 6, 1, 6
f Iohn. 3, 19
g Rom. 8. 3
h Galat. 4, 6
i 1 Pet. 1, 18
k 2 cor. 1, 22
l Rom, 8, 17
m Ioh 1, 14

onelie, but himselfe also to redeeme manne, and that not so much for his owne sake, as for mans behoofe.

That men might be borne of God, God firste was borne of man.

Now what heart is so flintie, but wil bee softened by this loue of God, so preuenting man[n].

[n] 1 Ioh. 4. 19

O vehement loue, that God for mans cause can vouchsafe to become man[o]!

[o] Matt. 1. 21

Who can hate man, whose nature & likenes hee beholdeth in the humanity of God!

Doubtles, who so loueth not man, hateth God, & so abideth in death[p].

[p] 1 Ioh. 3. 14

For GOD became man for mans sake[q], that he might bee a redeemer[r], as hee was before a creator[s]; and that man not only might bee ransomed through his riches, but also loue him the

[q] 1 Tim. 1. 15
[r] 1 Pet. 1. 18
[s] Ioh. 1. 3
Hebru. 1. 2

more entirelie.

God appeared in the simili-
[c] Rom. 8, 3 tude of sinful flesh [c], that each sense of man might bee made blessed in him, and as well the eie of the hart be renewed in his diuinitie, as the eie of the bodie in his humanitie, that whether it goe in, or out, mannes nature
[u] Gen. 1, 26 which he hath created [u], might in it finde comfort and refreshment.

Chap. 26.

What the sending of the holy spirit worketh in vs.

[a] Luk. 2, 11 FOr our Sauiour came into the world [a] and was crucified, and put vnto death for
[b] Rom. 6, 6 our sakes [b], that hee might
[c] Heb. 2, 14 through his death [c], destroy him that had ỹ power of death, that is the Diuel.

And

And seeing the grapes of his flesh were caried vnto the wine presse of the crosse, and the pleasant wine of his diuinitie began to spout foorth; the holie Spirit was sent to make readie mens harts, that new wine might bee put into new vessels[d], and to see first that they were cleane, least otherwise they marred ý which should bee powred in; and then that they were wel hooped that they leaked not: I meane that they were cleansed from the delight of wickednes; and hooped to keepe out the delight of vanitie. [d] Mat. 9. 17

For that which good coulde not enter, til that which il is wer gone.

The delight in wickednes polluteth; and the delight in vanity sheddeth.

The delight in wickednesse makes the vessell to stinke, and the

the delight in vanitie maketh it ful of clefts.

Men delight in wickedneſſe when they loue ſinne; and they delite in vanitie, when they loue tranſitorie things.

Then caſt away that which is euil, that you may taſte ý which good is. Powre out bitterneſſe, that you may bee repleniſhed with ſweetnes.

The holie Ghoſt is ioie, and loue, then caſt out the ſpirit of the Diuell, and the ſpirit of this world, that you may be capable of the holy ghoſt.

The ſpirit of the deuil worketh the delight of iniquitie; and the ſpirit of the world, the delight of vanitie. And theſe delights are euil, becauſe the one is a ſinne of it ſelfe, and the other is an occaſion of ſinne.

But when theſe euil ſpirits are throwne out, the ſpirit of God will

wil come, and enter into the tabernacle of the heart, and work a good delight there [c], euen a good loue, which shall expel the loue both of the worlde and of wickednes. [c] Ro.14,17

The loue of the world allureth and deceiueth [f], the loue of sin defileth and bringeth vnto destructions: but the loue of God inlighteneth the mind [h], clenseth the conscience [i], reioyceth the hearte [k], and bringeth into the sight of God [l]. [f] 1 Io.2.15 [g] Rom 6,13 [h] Roma.5,5 [i] Cori. 3,1 [k] Gala.5,22 [l] 1 cor.13,12

Chap.27.
The effects of true loue

HE that loueth God vnfainedlie, doth euermore thinke it long vntill he come vnto God [a], vntil hee leaue the world, vntil he bee free from the corruption of the flesh [b]; his hart [a] Phil.1,23 [b] Ro.7.24

heart and affection are ſette on things aboue[c], that he may find the true peace [d].

[c] Coloſ.3,2
[d] Phili.4,7

Whether hee ſitteth, or walketh, or reſteth, or whatſoeuer he doth, his heart is with God[e].

[e] 1 cor.10,31

He exhorteth all men to loue God; he commendeth the loue of God to all men, and both in heart, in worde, and by his conuerſation he ſheweth, both how ſweete the loue of God is, and how euill and ſower the loue of the world.

He derideth the glorie, and reproueth the care of this world, & ſheweth what a fooliſh thing it is to putte any confidence in tranſitory things[f].

[f] 1 Ioh.2,15

He wondereth at the blindenes of men, that they can loue; hee wondereth alſo that euerie man wil not forſake theſe tranſitorie and fleeting things of this worlds.

[g] 1.cor.7.31

He

He thinketh that what he sauoreth, should seeme sweete to all men; what he loueth, should like euerie man, and what hee knoweth, euerie man should vnderstand.

Much and oftentimes doth he muse vpon God, and is sweetelie refreshed through such heauenlie contemplation; and the oftener hee doth so, the greater is his ioie.

For verie comfortable is it alwaie euen to thinke vppon that which to loue and to commend is so delightful to the mind.

Chap. 27.

What the true quietnes of the mind is.

WIthout doubt ỹ hart is then at rest, when through desire it is wholy fixed vppon the loue of God; and desireth nothing

nothing else, but with a certaine blessed sweetnesse is much delighted in that which it hath; and in delightinge is made iocund.

And if at any time either by a vaine cogitation, or thorough worldlie businesse, it bee somewhat drawne away there-from, it hasteneth to returne thither with all speede, deeming it a banishment to bee any where beside.

For, as euerie moment, man may eyther enioie, or vse the goodnes of God: so euerie moment is manne to thinke vppon God.

And therefore his offence is not small, who in prayeng is carried sodainelie awaie from his sight, as though hee did neyther heare nor behold.

Which is then done, when man followeth his euill, and vnbridled

led affections: and whereunto the sight of the minde is easilie caried, preferreth some vile creature before GOD, by musing, and thinking thereuppon, oftener than vpon God, who dailie is to bee thought vpon as a creator [a], to bee worshipped as a redeemer [b], to bee expected, as a sauiour [c], and to bee feared as a iudge [d].

[a] Iob.10 8
[b] Gala.3,13
[c] Phili.3,20
[d] Act.10,42

Chap. 29.

That whatsoeuer withdraweth the sight of the mind from god, is altogether to be shunned and abhorred.

WHosoeuer thou art that louest ỹ world, looke afore hande, whither thou must go. The way which thou takest is the worst waie, and very dangerous [a].

[a] Mat.7.13

Wherefore, O man, auoid by little

little and little thy worldly busines, & withdraw thy self awhile from troublesome cogitations,

Cast away heauie cares, lay aside greeuous distractions of the minde, finde some leisure to serue GOD, and rest thy selfe somewhat in him.

Enter into the chamber of thy
[b] Matth. 6, 6 minde[b], exclude all thinges saue God, and what makes to the seeking of him; and the doore being shut, seeke him.

And with thine whole hearte saie vnto God, I seeke thy face, O Lord, I seeke euen thy face.

[c] Psalm. 7, 1 Oh then, O Lord my God[c], giue thou mine heart instructions, both where & how to seek thee, both where and howe to find thee.

O Lord, if heere thou art not,
[d] Ecc. 23. 18 Iere. 23, 24 wher shal I seek thee absēt? but if thou art euerie where[d], then why do I not see thee presēt?

But

But vndoubtedlie thou dwelst in the light that none can attaine vnto [e]. [e] 1. Tim. 6, 16

But how may I come vnto the light that cannot bee attained? Or who shal guide, & conduct me thereinto, that therein I may beholde thee? Furthermore by what tokens, & with what face may I seek thee?

O Lord my God, I neuer saw thee [f]; I know not thy countenance. [f] 1 ohn 18

Then what shal he do ô Lord, most hie [g], what shal this thy far exiled seruãt do [h]? what shal thy seruant doe, who is in perplexity through the loue of thee; and cast away far from thy presence? Loe, he longeth greatly to beholde thee; yet thy countenance is far from his sight. He desireth to come vnto thee; yet vnto thy dwelling no man can attaine [i]. He coueteth to find thee; yet hee [g] Luk. 2, 14 [h] Heb, 11, 14 [i] 1. Tim. 6. 16

wor-

woteth not where. He loueth to seeke thee; yet he knoweth not thy face.

Chap. 30.

Howe through sin man both lost the sight of God, and found wretchednesse.

O Lord, thou art my God[a], & my lord[b], yet did I neuer see thee[c], thou haste both made me[d], yea and made me againe[e] and bestowed vpon me what good thinges soeuer I enioie[f], yet hitherto haue I neither seene nor known thee.

a Psalm, 7.1
b Math 4,10
c Ioh. 1,18
d Psa. 100,3
e Galat. 4,4
f 1 Cor. 4,7

To be short, I am made to see, yet hitherto haue not I attained the thing that I was made for. O miserable condition of man seeing hee hath so vndiscreetlie forgone that, for which hee was created! O heauie, and O hard chance!

Alas,

Alas, alas, what hath he forgon and what hath he found? what is loſt, and what hath remained?

He hath forgon happines for which he was made, & he hath found miſerys, for which he was not made. Hee hath loſt that, without which nothing is happie; and that remaineth which of it ſelfe is meerely miſerable. a Gen. 3. 6

Man did then eate euen the Angels meate, which nowe he deſireth; and nowe hee feedeth vpon the bread of ſorrow, which then he knew not.

O Lord, how long wilt thou forget for euer? b How long wilt thou hide thy face from vs! when wilt thou reſpect, and heare vs! when wilt thou inlighten our eyes, and ſhewe vs thy countenance? when wilt thou reſtore thy ſelfe vnto vs. b Pſal. 13. 1

Behold and heare vs, O Lord our God: lighten our eyes, and

ſhew

ſhewe vs thy ſelfe. Reſtore thy ſelfe to vs, that we may proſper, without whom wee are in ſuch miſery. Inuite vs and helpe vs, Lord, we beſeech thee.

Mine hart is becom ſorrowful being made deſolate: O make it cheerefull againe, Lorde, with thy conſolation.

I haue begunne to ſeeke thee with an hungrie ſtomach. O let mee not giue ouer vnrefreſhed of thee; I come with a greedie appetite, let mee not depart vnfed; I who am in pouerty, come vnto thee that art rich [i]; in myſerie, vnto thee moſt merciſull [k], O let me not goe awaie emptie, and contemned.

[i] Ro. 10, 12 Epheſ. 2, 4
[k] 2 Cor. 1, 3

O Lord, I am bowed and crooked very ſore [l], erect mee that I may looke vp, and behold thee.

[l] Pſa. 38, 6

Mine iniquities are gone ouer mine heade, and as a weighty burden, they are too heauie for mee,

me.

O vnwrap, and vnloade mee, that the deepe ſwallow mee not vp[m].

[m] Pſa. 69, 13

Teach me to ſeeke thee, and ſhewe thy ſelfe to him that ſeeketh thee: for I can neither ſeeke thee, without thou teach mee; neither finde thee, except thou reueale thy ſelfe.

Let me ſeek thee in deſiring, and deſire thee in ſeeking; let me find thee in louing, and loue thee in finding.

Chap. 31.
Of God his wonderfull mercie.

I Confeſſe LORD, thanks to thee therefore, that thou haſt made mee after thy own image[a], to the end I ſhuld remember thee, thinke on thee and loue thee.

[a] Gen. 1, 26 Coloſ. 3. 10

Not-

Notwithſtanding, through the corruption of wickednes thine image is ſo defaced, and ſo blurred with the ſmoake of ſinne, that, without thou renewe, and reforme the ſame, it cannot doe the thing for which it was created.

Wherefore, Lorde, who giueſt the gift of faith [b], I beſeech thee, giue mee grace perfectlie to knowe howe greate thou art.

[b] Rom. 12, 3

For according to our beleefe thou art: and wee beleeue thee to bee ſuch a thing, than which there can be imagined nothing either for quantitie greater[c], or for vertue better[d].

[c] Iere. 23, 18
[d] Eſay. 6, 3

Then what art thou, O Lorde God, than whom nothing is either greater, or better: but euen that, which beeing onely the ſoueraigne good thing of al others of it ſelfe, hath made all other things

things of nothing[e]. [e] Genes.1,1

Then what good thing is there wanting to the soueraigne goodnes[f] through whome is euerie good thing? [f] Iam.1,17

Wherefore thou art righteouss[g], and true[h], and blessed[i], & whatsoeuer is otherwise, better is it not to be at al, than to be. [g] Psal.11,7 [h] Esa.45,21 [i] Reue.5,12

But if thou art altogither most singularlie good, howe is it that thou spareſt the wicked? Is it becauſe thy mercy is ouer al thy works[k]; But this lieth hid in the light which none canne attaine vnto[l]. [k] Psal.145,9 [l] 1 Tim.6,16

Verelie the fountaine, whence the riuer of thy mercie dooeth flowe, lieth hid in the deep and most secret bottom of thy goodnes.

For, although thou art wholie and soueraignely righteous; yet thou spareſt of thy goodnes the wicked[m], becauſe thou art who- [m] Mat.5,45

lie and moſt ſingularlie merciful too.

For in verie deede thou ſhouldeſt not be ſo ſingularlie good, vnleſſe thou wert gratious to ſome offenders.

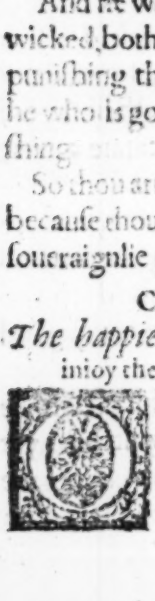
For he who is good both to the iuſt and to the vniuſt, is better than he who ſheweth fauor onlie to the good.

And he which is good to the wicked, both by ſparing, and by puniſhing them, is better than he who is good onelie by puniſhing.

So thou art therefore mercifull, becauſe thou art altogether, and ſouereignlie good.

Chap. 32.

The happie ſtate of ſuch as inioy the ioies of heauen



Infinit goodnes, paſſing all vnderſtanding!

Let that mercie come

come vpon mee, which proceedeth from such riches;

Let it haue influence into mee which floweth from thee; spare of thy mercie, but reuenge not in thy iustice.

Rise vp now, O my soule, and lift vp all thine vnderstanding; consider so well as thou canst, how great, and what manner of good thing, God is.

For if each particular good thing be delectable, wate aduisedlie how delightfull that good thing is, which containeth the sweetnesse of all good thinges[a], and not such as commonly wee perceiue of things created, but so much differing there-from, as the creator differeth from the creature!

[a] 1 Cor. 2, 9

For if the life created bee good; howe good is the life that created it[b]! If the welfare that is wrought, delight, howe

[b] Iohn. 15

ſhal the welfare which worketh
[c] Eſaie 12,1 all ſaluation [c], delight! If the wiſedom cõſiſting in the mind, or in the knowledge of knowne thinges, be louelie; how louelie is that wiſedome which made and created all thinges of no-
[d] Ioh.1,1,2 Prou.8,22 thing[d]. To be ſhort, if there be much and great delight in delectable things; what and how great ſhall the pleaſure bee in him, who made theſe delectable things.

Oh what ſhal he haue, or what ſhal he not haue, that enioyeth this felicitie? doubtles, whatſoeuer he can wiſh, he ſhal haue it; and what hee would not haue, ſhal not come to him.

For there ſhall bee the goods both of ſoule and bodie, ſuch
[e] 1,Cor.2,9 goods as eie hath not ſeene [e] nei-ther eare hath hearde, neither came into mans hart.

Chap.

Chap. 33.
That ſoueraigne happines is to be ſought for.

WHye then raungeſt thou about, O fillie manne, ſeeking the goodes of thy ſoule and of thy body? Loue one good in which are al good things, and it ſufficeth. Deſire the ſimple good, which is all that good is, and it is enough.

For what loueſt thou, O my fleſh? what deſireſt thou, O my ſoule? There it is whatſoeuer thou loueſt; there it is whatſoeuer thou deſireſt.

If beautie delight thee; the iuſt men ſhall ſhine as the ſun [a]: If either ſuch ſwiftnes, ſtrength or libertie of the bodie, as nothing may withſtand, they ſhall be as the angels of God in heauen [b]. For it is ſowne a naturall

[a] Mat 13 43

[b] Mat. 22, 30

[c] 1 Co. 15, 44 bodie[c], but ſhall riſe a ſpirituall bodie, to witte, by the power of God, not through the ſtrength of nature:

If a long, and an healthfull life; there ſhall bee ſounde eternitie,

[d] Reue. 7, 4 and eternall ſoundnes[d], becauſe

[e] Wild. 5, 15 the righteous ſhall liue euer[e]; their reward alſo is with the Lord;

If ſatietie; when the glorie of the Lorde appeareth, they ſhall

[f] Pſal. 17, 15 be filled[f]:

If drunkennes; they ſhall bee

[g] Pſal. 36, 8 ſatisfied with the fatneſſe of the Lords houſe[g]:

If pleaſant muſicke; the Angels there ſhal ſing praiſes without ceaſing vnto the Lord:

If al maner honeſt, not vnhoneſt pleaſure; the Lorde ſhall giue them drinke out of the ri-

[h] Pſal. 36. 8 uer of his pleaſures[h];

If wiſedome; the verie wiſedome of God ſhall ſhew it ſelfe

to

to them[i]: [i] 1 cor.13.12

If faithfull amitie; they shall both loue god more than themselues, and one another as themselues; yea, and God shall loue them more than they can themselues. For they loue both him, themselues, & one another thorough him; and hee loueth both himselfe, and them too through himselfe.

If concord; all they shall bee of one mind[k], for they shal will nothing, but what God willeth himselfe. [k] 1 cor.13.13

If power; they shall haue full power ouer their owne will, as God hath of his. For as God of himselfe can do what he will: so they canne doe what they will, through him. Because, as they list none otherwise, than he listeth; so he listeth, as they list, and what hee will, must needes come to passe.

If honor, and wealth, God wil make his good and faithfull ſer-
[1] Mat.25.23 uants [l], rulers ouer much; yea, they ſhal be called the ſonnes of
[m] Rom.8.16 17 God [m], yea and goddes too; and be the heires, euen the heires of God, and heires annexed with Chriſt.

To conclude, if certaine ſecu-ritie; they ſhall bee as ſure that that felicitie ſhall not faile them
[n] Reu.7.15 [n], as they are ſure that neither they for their parte woulde wil-linglie forgo the ſame, nor God for his part wil bereue his friends thereof againſt their willes; nor that any thing is ſo mightie, that it can ſeparate God and them.

Now what, and howe great ioy is there, where ſuch and ſo great feli-citie is!

Chap.

Chap. 34.

How the Saints loue each other mutuallie in heauen.

Hart of mã; ô poore heart, O hart full of miseries, yea ouerwhelmed with myseries, how greatly wouldst thou reioice, if thou aboundedst with these good things?

Aske euen the most secret cogitations of thine heart, if they coulde receiue the ioie of so excellent blisse.

But if another whom thou louest as thy selfe, did enioie with thee the like felicitie, doubtlesse thy ioie would be doubled, because thou wouldest so much reioice at this felicitie, as at thine owne.

Now if two, or three, or moe, were so blessed of GOD, thou

wouldeſt be as glad for each of them, as for thy ſelfe, if thou dideſt loue them euen as thy ſelfe

Then how great ſhal the ioie be in that perfect loue of the innumerable companie of bleſſed Angels and menne; where each ſhall loue another euen as himſelfe! for euerie man there ſhall reioice as much for the happie eſtate of each particular perſon, as for his owne felicitie.

If therefore the heart of man ſhall hardly receiue the ioie of his own bliſſe, how ſhal it comprehend ſuch great ioyes of ſo manie of his friendes! for vndoubtedlie, euen as wee loue a man, ſo ſhall we be glad for his felicitie.

As in that bleſſed happineſſe euery man ſhal loue God ſoueraignlie aboue himſelfe, and all others with him: ſo moſt ſingularlie ſhall each manne be more glad

glad of Gods felicitie, than of his owne, and of all others with him.

And if they shall so loue God, with al their harts, with all their mindes and with al their soules, that neither all their harts, nor al their mindes, nor all their soules can be able to comprehend the excellencie of the loue; assuredlie the saints with al their hearts, with al their minds, and with all their soules shall so reioice, as neither their heartes, nor their mindes, nor their soules, shall be able to comprehend the aboundant streames of celestial ioy.

Chap. 35.

Of the perfect ioie of eternall life.

O My God[a], and my Lord[b], mine hope[c] & the ioie of mine heart, resolue my soule whether this bee the ioie where-

[a] Psalm. 7. 1
[b] Mat. 4. 10
[c] Psal. 18. 1

whereof thou ſpeakeſt by thy Sonne, Aske, and yee ſhall receiue[d], that your ioie maie bee full. For I haue found a certaine ioye which is full, yea, and more than ful.

[d] Ioh. 16. 24

For notwithſtanding ỹ whole hart be ful, the whole mind ful, the whole ſoule full, yea, whole man, full of this ioye; yet ſhall there remaine ioye for all that which is incomprehenſible.

So then, that whole ioye ſhall not enter into the reioycers; but all the reioycers ſhall enter into the ioy of their maſter[e].

[e] Mat. 25. 1

Speake Lorde, tell thy ſeruant ſecretlie in mine heart, if this be the ioie whereinto thy ſeruants ſhal enter, who ſhall enter into their maiſters ioy.

But ſurelie that ioie, where with thine electe ſhall reioyce, neither hath eie ſeene[f], nor eare hath heard, nor entered euer into

[f] 1 Cor. 2. 9

the

the hart of man.

Then Lord, I haue not yet conceiued in mind, much leſſe vttered by wordes, howe greatlie thine elect ſhal reioice.

Vndoubtedlie they ſhall ſo greatlie reioyce, as they ſhall loue, they ſhall ſo intirelie loue, as they ſhal know thee, ô Lord.

And howe intirelie ſhall they loue thee! ſurelie neither mans eie hath ſeen, nor his eare heard nor came it euer into his heart in this world g, howe perfectlie they ſhall both knowe thee h, & loue thee in the world to come.

g Eſay 64 4
h 1 cor, 13, 12 13

O my God, I beſeech thee, graunt that I may knowe thee, loue thee, and reioice in thee.

And although I cannot ſo thoroughlie do ſo in this life as I ſhoulde, yet giue me grace to profit from daie to daie, vntill I come vnto perfection.

Let thy knowledge ſo growe

vp

vp within me heere, ỳ it may be found ripe there; and thy loue ſo increaſe within me here, that it may be perfect there; that my ioy may be great heere in hope, and in deed full there.

O iuſt God, my humble ſuite is, that I may haue the thinge which thou promiſeſt, euen that my ioy may be full [i].

[i] Ioh. 16, 24

In the meane ſpace, let my mind meditate therof, my tong ſpeake thereof, mine heart long for it, my ſpeech reaſon thereof, & my ſoule hunger for the ſame Let my fleſhe thirſte therefore, and all my ſubſtance deſire it, euen vntill I enter into the ioie of my maiſter [k], there to abide for euer and euer, Amen.

[k] Mat 25, 21

FINIS.

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